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THE SEX LIFE OF YOUTH

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BY

GRACE LOUCKS ELLIOTT

AND

HARRY BONE

Based on the work of the

COMMISSION ON RELATIONS BETWEEN COLLEGE
MEN AND WOMEN

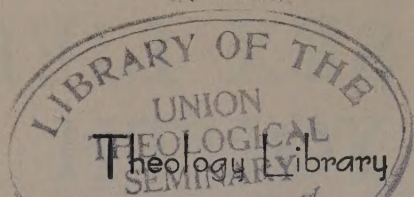
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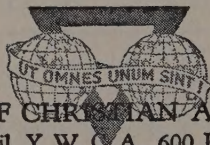
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PREFACE

From every summer conference and from many colleges throughout the country there has been for some time an insistent demand for help on sex matters. Hundreds of questions have been asked and discussed with conference leaders, with the secretaries of the local organizations of Christian men and women students, and with faculty and student workers. It was felt by the two student movements that some attempt to give help to students to find the meaning of life in this realm must be made. Accordingly, the Council of Christian Associations, which is the executive body of the Student Young Men's and Young Women's Christian Associations, at its meeting at Riverdale, N. Y., in September, 1927, appointed the Commission on the "Relations between College Men and Women."

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The members of the Commission were selected so that it might represent all possible viewpoints: younger and older, married and unmarried, engaged and unengaged, student and faculty, specialist, layman and parent, as well as every geographical section of the country. Under the discussion leadership of Grace Loucks Elliott and Harry Bone, this group met in New York City throughout the year 1927-1928 for a five-hour period once every two weeks. During the intervening days each member of the Commission read assigned books and magazines and brought into its

consideration the most important data bearing upon the questions and problems with which the Commission was attempting to deal. The Commission sought to face the actual problems of students, to seek for all the available facts bearing on those problems, and to interpret its facts in the light of fundamental Christian principles. Then, in group discussion, this material was weighed and sifted. From time to time a specialist was brought in to discuss particularly difficult problems. At last there appeared something like an orderly arrangement of material.

The work of the Commission was distinctly a group project. Almost from the beginning of the fortnightly meetings there arose within the group a unique sense of fellowship, a kind of frank, full and free sharing of life and thought, a species of shoulder-to-shoulder feeling, that became one of the most enriching of all the factors that contributed to the task. Furthermore, something of this same kinship seemed often to come from the outside; from the corresponding members of the Commission, from individual secretaries, from the Council of Christian Associations itself, and even from publishers who have provided free copies of needed books. Therefore, in a very real sense, gathering the material for this book has been a cooperative venture by many friends of American undergraduates.

With the disbanding of the regular meetings of the Commission in May, the work of getting the results of the discussion into manuscript form was placed in the hands of Grace Loucks Elliott and Harry Bone. The results of the work of the Commission may be said to have included the general scope of the book,

PREFACE

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the point of view and spirit which it would represent, and the raw material of problems, facts and conclusions which the Commission had collected. In writing the book the Editors used this material and supplemented it as needs developed in its preparation. The manuscript was submitted to the members of the Commission and to representatives of the Student Movements during the late summer and fall of 1928. At various stages the manuscript has also been submitted to experts and friends of students. The especial gratitude of the Commission and of the editors is due to Dr. Thaddeus Ames, Professors Ben Cherrington, Harrison S. Elliott, Arthur L. Swift, Jr., Henry Van Dusen and Goodwin B. Watson, for their help in the editing of the manuscript. The manuscript was then finally revised by the editors on the basis of these criticisms and suggestions.

This book is in no sense the conclusive word of the Student Movements in this area. Rather, it represents the results of the process above described as a contribution to the solution of the problem which must be faced honestly by college men and women in the coming days.

MILDRED INSKEEP MORGAN,
WILLIAM E. KROLL,
Chairmen of the Commission.

New York City, Jan. 15, 1929.

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FOREWORD

Some who would grant that a book about the relations between men and women might be intensely interesting would deny that it could be of any practical value. Living, they say, is an art, and an art cannot be taught; each individual is finally and incurably alone and must work out his own life both in theory and practice. We are fully convinced that life is an art and that in the last analysis each person must achieve the art of life for himself; that personal relations are a most important aspect of the art of living; and that no personal relations are more complex, more difficult, or more significant to human happiness than the relations of men and women. But we also believe that even though an art must be achieved, information and cooperation helpful in this achievement can be made available for the inexperienced, and ideals which have emerged from the long and rich experience of the race, particularly its outstanding representatives, can be suggested with great profit to one who would learn to live. In the preparation of this material we have been constantly aware of how individual each person's problems are, and how misleading even the most careful generalization may be. If generalizations are not as easy to formulate in the realm of human beings as in the realm of the physical sciences, they are still of great value, provided they are recognized, not as "fixed

laws," but as principles broadly applicable in a given situation. In recognition of the concrete and non-theoretical nature of the situation of the individual student, use has been made of a great diversity of actual experiences of students in the confidence that some of them will approximate the particular circumstances of each inquiring reader; but in describing these cases, unessential details have been changed so that the identity of the students may not be revealed. The reader is cautioned, however, against assuming too hastily that an instance similar to his own is like it in every detail, or that because certain difficulties without doubt exist in his case they are therefore insuperable.

This volume has all the limitations of the essay form and we heartily recommend that it be supplemented by other kinds of reading. American students of today are perhaps surfeited with two quite different influences which mold sex attitudes and responses: the cool sophistication of ultra-scientific (often pathological) treatises, on the one hand; and on the other, the too frequent maudlin sentimentality of the movies. Fortunately, many students peruse the former with an appropriate sense of humor and dismiss the latter with a smile. But the quality of general literature consumed on American campuses could be improved with profit to the relations between men and women. We shall not labor the fact that there is "much true masculine and feminine psychology" in the novels of George Eliot, the plays of Shakespeare, and the poems of Browning and Tennyson. We do venture the hope, however, that the second and tenth-rate magazines and

books now widely read will increasingly give way to certain more recent writings of value: such novels as Thornton Wilder's "The Bridge of San Luis Rey"; such plays as Shaw's "Getting Married"; and such poems as Steven Phillips' "Marpessa." We must go to the poets as well as to the scientists to discover the stuff of which human affections are made. By the insight and understanding embodied in the words of the great literary artists we can achieve increasing appreciation of the other sex, of others of our own sex and, best of all, of the vague feelings and premonitions of our own hearts. It is probable that the greatest value of this book to some will be its introduction to them of certain books we have quoted.

Thus the aim of this book is modest. It does not have any confident or complete solution to all or any of the problems of men's and women's relationships. It merely presents information and evaluations in the hope that they will be profitable to those who are eager to build their lives on as adequate a basis of facts and ideals as possible.

CHAPTER I

HUMAN SEX HUNGER

The first step in thinking intelligently of sex is a working conception of the place sex has in the normal life. This is a difficult problem because observation in this area of life is so contradictory: some individuals appear to live well without any definite sex expression whatever, while others seem to live for little else. Furthermore, our age is in the midst of such a radical transition as to its standards and ideals that the problem is more than ordinarily severe for the present generation of young people. The purpose of this book is to consider the problems of the relation of sex to life during the college or pre-marriage period and with special attention to the peculiar circumstances of our generation.

What shall we do with sex desire? What does sex hunger really want? Does it know what it wants? When is it actually satisfied? What is the relation of the sex need to the other needs of human nature? How can it be handled for its own best good and at the same time for the best good of the other desires and needs of the personality—and of other persons?

This chapter is an attempt to answer such questions as these. Indeed, the whole book deals with these

questions, but in this chapter it is our purpose to sketch a general view. The various conclusions outlined here are dealt with more fully in the other chapters. What, then, is the true satisfaction of human sex hunger?

SEX AND OTHER URGES

In the first place, whatever is done with sex desire must take account of the whole personality, and of other persons. This is true of all human desires: each finds its meaning and fulfillment in relation to the well-being of the entire individual and of society at large. If mere food hunger is freely indulged, independent of all other considerations, a disproportionate, undesirable character results—the glutton. Also a chaotic society. If food is secured and distributed in any society in such a way that some must remain in want, part of human nature is outraged while part is gratified. Hence man strives to make his economic system fair as well as efficient; he must have justice as well as food, brotherhood as well as bread. Again, if the struggle of the individual to satisfy his desires and ambitions is unduly exaggerated and takes no account of the needs of others, the result is the inconsiderate, grasping, pugnacious, chip-on-the-shoulder kind of character. No society with a large proportion of such individuals could hold together. Or again, if the sex impulse is given free reign the result, in terms of the individual, is a Don Juan, a libertine, a philanderer, a roué, or a pervert; in terms of society, it is social ill-health.

HUMAN CHARACTER A WORK OF ART

The task of educating the raw material of human nature is the central problem of character and life. All philosophies and social institutions exist for this purpose. Human character is *arti-ficial* (*ars* = art, *facio* = make) in the good sense that it is produced by *art* rather than by *nature*. Man is not entirely dominated by automatic, deterministic original nature, but to a degree he consciously and purposefully constructs his own character.

The conduct of animals is more nearly instinctive: a desire leads to a rather definite kind of activity which results in the gratification of the desire. When the animal is hungry he finds, captures or fights for food, gulps it down, and forgets. If he is overtaken by sex desire—which generally occurs at infrequent, definite periods—he seeks gratification and, achieving it, forgets. The desires of men are not so definite nor is their satisfaction so simple. A given desire may, within limits, be gratified in different ways. Some of these ways will be considered good and some bad, from the point of view of the whole person and of society. Man has a margin of freedom, a choice of alternatives. He can rise higher and fall lower than the beasts. He is human.

GRATIFICATION AND SATISFACTION

Thus in man we must make a distinction between *gratification* and *satisfaction*. By gratification we mean the gaining of temporary pleasurable sensations.

By satisfaction we mean the achievement, in addition to gratification, of friendship, love, beauty and all of those distinctively human values which make life worth while. Food which is grabbed greedily and gorged rapaciously may *gratify* the physical need; it does not *satisfy* the human being. Certain types of sex gratification which relieve tension and give pleasurable sensations at the time do not satisfy the complex, inter-related needs of a civilized man or woman. It is of first importance to discover the way of handling sex desires which will not only gratify, but will also satisfy, a cultivated person.

DIRECT AND INDIRECT EXPRESSION

When in the interests of human character a sheer impulse or desire is refined into a type of expression which is more appropriate under the circumstances, it may be said to have *indirect*, as distinguished from *direct*, expression. Both direct and indirect expression of original human nature should and do exist side by side in every person. That is to say, in normal experience the expression of the diverse energies and needs of a man or a woman is an interrelated combination of gratification and satisfaction. The crucial point is to discover just what balance between direct and indirect expression will make for the best life.¹

The indirect expression of an impulse does not

¹ The substitution of indirect in the place of direct expression is sometimes called "substitution" and sometimes "sublimation." These terms are so diversely defined by different writers and such erroneous ideas have become associated with them in the popular mind that we will avoid using them.

mean the elimination or destruction of the impulse, but merely its transformation into a different kind of expression. The fundamental human urges can not be destroyed without destroying the person. If they are denied a certain amount of direct expression (especially when proper indirect expression is not provided for), they may break out in many strange and devastating abnormalities or perversions. Too little restraint and refinement of mere impulses leads to the crude inhuman type of character, the glutton or the roué; too much or unwise restraint results in the pervert, the morbid ascetic, the neurotic and the pathological personality.

The most humanly satisfactory expression of the sex impulse will be, as we have seen in the case of the impulses in general, partly direct and partly indirect in every individual—only the relative amounts of direct and indirect expression will differ. Some naïvely assume that the sexual intercourse of married people makes all indirect expression unnecessary for them. This is an exceedingly superficial view, for sexual intercourse itself, to be above a mere biological level, must involve indirect as well as direct elements. The mere physiology of the act may be thought of as *direct* expression, and all the sentiments and feelings of love and tenderness which accompany it may be thought of as the *indirect* expression of sex.

“It has been assumed that the sex relation springs from a single emotion, that it is a unified urge rather than an expression through which other impulses, non-sexual, may play a part. Psychological analysis reveals that in people’s lives sex desire springs from causes that are not

part of any form of passion. In other words, general motives and reactions from everyday life have their place in its most intimate relation. Thus in analyzing the usual sex impulse we find it may become a means of solace for that injured pride and vanity known as the inferiority complex and that it is often intensified by loneliness seeking for intimacy. In it also is the adventure spirit and the impulses for excitement and for play. Even more than this, a common rebellion at unadjusted environment has its part, and unconscious parentalism¹ is never lacking. Yet all these human motives belong to other aspects of life, to the ego-urge even more than to sex."²

A happy balance and proportion between *direct* and *indirect* sex expression is most normally and satisfactorily achieved in marriage. A marriage which is formed by mutually suited partners and is intelligently conducted, provides the most satisfactory circumstances for sexual intercourse as well as the fulfilment of certain other profound human needs—intimate fellowship and understanding, parenthood, a secure refuge from the bruises of the world. The act of sexual intercourse itself involves both direct and indirect sex expression and it may be said to have three purposes: release for glandular and nervous tension; mutual enjoyment and intimate fellowship; parenthood. In understanding and estimating the various attempts to meet these needs both in and out of marriage, and both with and without sexual intercourse, it will be helpful to keep in mind that all three are most satisfactorily fulfilled in the normal relations of marriage.

¹ The desire to "father" or "mother" the loved one.

² "Growing Into Life," by David Seabury, p. 173. Horace Liveright, Inc., New York, publishers.

RELEASE FROM GLANDULAR AND NERVOUS TENSION

At puberty young people become susceptible to feelings of incompleteness, restlessness and nervous tension, and possibly (especially in the case of boys) of conscious desire for sexual intercourse. Relief may be gained either by direct sex expression (such as sexual intercourse or some substitute for it), or by the indirect draining off of the newly fermenting energies in work and play of various kinds. If the solution is the indirect one mentioned it will be incomplete by itself, for the sex glands at this time secrete fluids which generally need to be eliminated from time to time. At least this is true of the boy. At puberty several different glands secrete complex fluids which mix to form the fluid which is ejaculated in sexual intercourse. These fluids accumulate and are likely to cause irritation, nervous tension and accentuated sex desire. Nature has a way of her own for taking care of this situation: most young men experience nocturnal seminal emissions from time to time, generally during sleep. This is nothing more nor less than an automatic elimination of the accumulated secretions of the sex glands. The emission is frequently accompanied by an erotic dream; that is, an imagined contact or sex experience with a member of the opposite sex. The dream may also have the function of releasing nervous tension on the psychic side. For the normal unmarried young man the nocturnal emission, with or without the associated dream, is the only direct sex expression which is required for health, if he learns how to achieve adequate indirect expression. If an unmarried youth

does not occasionally have nocturnal emissions, it **may** indicate a deep rooted maladjustment that should receive expert attention.

In the case of the girl at puberty the ova begin to be produced and also certain fluids can now be secreted which lubricate and otherwise prepare the sex organs for intercourse. The ova which are not fertilized are automatically eliminated. Further, if impregnation has not taken place once a lunar month (every twenty-eight days for most women) menstruation occurs; when there is loss of the superfluous blood which apparently has been produced by the body for the purpose of nourishing the foetus if impregnation should occur. This elimination of materials from the sex organs does not require sexual intercourse but occurs of its own accord in both married and unmarried women. On the other hand, the glands which secrete the secondary fluids which facilitate sexual intercourse are not very active except during sexual excitement so that if one leads a normal healthy life they are dormant and produce practically nothing which must be eliminated. Whatever secretions they do produce are easily drained away. Thus in the young woman menstruation may correspond to some extent to the nocturnal emission in the boy, because both occurrences are associated with the accumulation and the release or relaxation of sexual excitement or tension. Women as well as men sometimes have erotic dreams and in their case also this experience probably assists in relieving nervous tension.

Strong sex desire sometimes is gratified by sexual experiences outside of marriage or by masturbation.

Both of these "solutions" have disadvantages which we will discuss more fully later. The question with regard to them is whether they give satisfaction as well as gratification, or whether they raise some new problems even while they are disposing of one.

There is nothing derogatory about the fact that one of the purposes of sexual intercourse is glandular release; this is merely a recognition that the flesh and the spirit are a unity and that they function together. Hunger of any kind merely indicates the need of the organism to function. It does not mean that the body *must* function *immediately*, and it does not always mean that the body must function in *any one definite way*. The body's need for food can not be denied permanently without disaster, but we readily restrain even hunger in certain circumstances in the interest of courtesy and taste. Sex hunger, much more than food hunger, is subject to direct and indirect purposive regulation. It is true, to a certain extent, that the glands regulate the personality (that is, give rise to certain imperious urges); it is also true that, to a certain extent, the personality regulates the glands. For example, consider the habit of giving way to anger. When one becomes enraged the adrenal glands introduce adrenalin into the blood. This causes certain physiological changes including tensed muscles, quickened breathing, tendency toward uninhibited activity, etc. These physiological changes in turn increase the intensity of the emotion of rage. Thus the *mental* and the *physical* mutually affect each other, and the habit of becoming angry at every provocation predis-

poses the body to irritability and builds a bad tendency into one's very physical system.

It is similar in sexual excitement. It is true that the functioning of the glands tends to induce sexual thoughts; it is also true that sex thoughts stimulate the action of the glands. Thus the amount of sex tension to which one is subject is to some extent under control; and the way to handle it is to avoid accentuating the normal activity of the sex glands by undue erotic fancies, rather than to try to restrain oneself after the entire system has become charged with sex stimulants. It must not be imagined that thought is absolutely free. The kind of thoughts which one thinks at any given time is definitely limited by his mode of life in general. The entire life must be normally and healthfully arranged if specific thoughts are to be controlled. The cultivation of interests and activities of a non-sexual nature, as well as of those which give indirect expression to sexual emotion, lessens physical sex tension. It is impossible to "let oneself go" mentally and then succeed in restraining oneself physically.

DESIRE FOR MUTUAL ENJOYMENT AND INTIMATE FELLOWSHIP

The second purpose of sexual intercourse is mutual enjoyment and intimate fellowship. The intimate fellowship or communion of body and soul in sexual intercourse between a man and a woman who love each other is a profound experience with numerous far-reaching effects. It is the most entrancing form of

mutual enjoyment known in the relation of a man and a woman. It satisfies many of the deepest cravings of human nature; the craving to escape from one's personal loneliness and isolation by merging completely with another personality; the desire to express one's love by complete self-giving; the wish to give intense joy to the beloved one; and the deep-rooted desire for play, for excitement, for adventure. Normally there results a sense of re-established poise, confidence, peace and a general sense of well-being. Further, it is creative—it often inspires artistic or practical achievement. This shows the intimate relation between the sexual and the other aspects of life; they interpenetrate to form an inextricable unity. Direct sex experience, such as the biological function of sexual intercourse, thus becomes a channel for the expression of many non-sexual aspects of the personality, as well as a stimulus to their appropriate expression in non-sexual activities. That is, the act is made up not only of a direct but also of an indirect expression of the sexual impulse, whenever it transcends the mere animal physical release and becomes truly human. This should explain why sexual intercourse between two people who do not love each other, even though there may be mutual respect and enjoyment, is usually not completely satisfying and is to many an abhorrent act. It indicates also why mere physical sex experience of any kind which makes use of another person for its own purposes, where there is not mutual respect and desire, is a shoddy, vulgar business. This applies to all forms of sex relation from petting (which is a method of securing direct sex experience without

normal intercourse) to prostitution. Legal justification is not sufficient to redeem sexual relations from this stigma; married people who do not love each other, but who have sexual relations which are not an expression of love, cause their relationship to be very similar to prostitution. Love without specific sex expression, whether it be between man and man, between woman and woman, or between man and woman, is friendship; a supreme love between a man and a woman expressed in sex relations is true marriage; coitus (sex relations) without love (with or without legal sanction) is prostitution.

It will now be evident why certain psychiatrists and other experts in this field express conviction as to the value of monogamy; not merely legal monogamy, in which two people who may not love each other are held together by law, or by fear of social disapproval, but a spiritual or psychological monogamy in which the growing intimacy makes sexual intercourse, as well as all other experiences together, increasingly joyous, significant and enriching. It is not to be supposed that monogamous marriage will automatically solve all the problems of sexual adjustment; but it does offer the most propitious set of envioning circumstances for the making of those delicate adjustments. As long as both partners exert the necessary effort to grow each will continue to discover a new person in the other. The serious intention to establish a life-long relationship casts out fear, anxiety and the sense of insecurity, and provides a stable basis for the perpetuation of the elation of their first experiences with each other. It also reveals why the sex act itself,

while important, does not become exclusive of other kinds of fellowship in the relations of cultivated married people; tenderness, understanding, and the whole range of intimate responses can be expressed between them in other ways than by the sex act; and the sex act reaches its greatest satisfaction when it has all these other forms of comradeship as its setting.

REPRODUCTION AND PARENTHOOD

The third purpose of sexual relations is reproduction. Sexual intercourse is the means by which human beings can be created. This function of coitus is primarily *racial* as the other two are primarily *personal*; it provides for the continuance of the race as they provide for the mental and physical health, the well-being and happiness of the individual. However, parenthood has subtle but definite personal values to the two lovers. Their love for each other is enhanced by the experience of together creating a new life. The helplessness and consequent needs of the infant inspire increased tenderness on the part of both and enrich their relationship by their sharing in the love and care of the child. In fact, some psychologists believe that parenthood is the cradle of all the social virtues, such as kindness, generosity and selflessness. The husband and wife who accept the responsibility of having children will find the life of each greatly strengthened and their relationship deeply enriched. Parenthood has always occupied a central place in the spiritual development and the social progress of human beings.

What has been said of the three aspects of sex expression in sexual intercourse should shed much light on the nature of sex desire and the proper way to handle it. We learn that unduly accentuated sexual tension can be avoided by a positive, healthy life. This will crowd out the environmental conditions and mental attitudes which stimulate undue glandular activity. Since sex hunger, humanly interpreted, is personality hunger and longs for intimate fellowship, it is clear why masturbation (see Chapter V) substitutes, at best, for only the first of the three functions of sex relations, viz., the release from glandular and nervous tension. We also see why frivolous, temporary and loveless sex relations are not satisfying in the deeper sense. Further, we get much light on the problem of how to deal with the sex desire when sexual intercourse is not expedient, as in the case when husband or wife is unwell, or when they are separated from each other, and in the case of an unmarried adult, or of a young person who intends to marry but is yet unmarried.

CELIBACY

Recognizing the difficulties of a satisfactory permanent sexual adjustment apart from sexual intercourse, it is fair to assert that if for any reason marriage is impossible, inadvisable, or must be postponed, then a temporary or permanent celibacy consistent with physical and mental health is possible for most normal people. Ideally the necessary direct sex expression, the release of glandular and nervous tension, will be taken

care of in men by the nocturnal emission and in women by menstruation, if the personality is reasonably healthy and normal, the environmental conditions are wholesome, and the mental attitude is right. On the other hand, the necessary indirect expression of sex desire, the mental and spiritual aspects of it, can largely be taken care of apart from marriage or sexual intercourse by a rich fellowship with relatives and friends, by the enjoyment of nature, art and music and by doing an absorbing and socially valuable work in the world. Family responsibilities, care of adopted children, teaching, nursing and other forms of service and of creative work are valuable aids.

A word more about celibacy. That much of it is fundamentally unnecessary will be revealed by our study of the difficulties of personal development during childhood and of unfortunate personal relationships at maturity. (See Chapter III). There would be a great increase in personal and social health and happiness if many unmarried people who have put the question of marriage out of their minds would take such steps as would make marriage emotionally a possibility for them. Many who believe themselves innately incapable of marriage, or who believe cynically that marriage is undesirable in the nature of the case, are really suffering from a warped outlook caused by unfortunate experiences either in childhood or at the proper mating time. However, there are reasons which make marriage inadvisable or even impossible for some thoroughly normal people. Perhaps every generation produces at least a few prophets and pioneers whose energies are so completely absorbed in their special

tasks, whether these be scientific investigation or social or religious reform, that there is not sufficient left over for the establishment of the marriage relationship. Apparently this was the case with Jesus. He seems to have had the highest regard for marriage, but as for himself his life energy was completely devoted to his special mission in the world.

Misfortune in the realm of health, or certain other unavoidable circumstances, sometimes make individuals decide against marriage. Again, some simply fail to find or to win the love of the one whom they can love and, unwilling to marry on any other basis, attempt a celibate adjustment. In the case of those who do not marry because some task absorbs them completely, there is little problem of what to do with surplus sexual energy; it is used up in their work. In the case of the others we have mentioned, who remain unmarried because of some circumstantial difficulty, the problem is greater but we get some light on a possible adjustment for them from the others. They should attempt to discover and develop absorbing interests and tasks in life which will satisfy as many as possible of the non-sexual elements which in marriage find expression largely in sexual intercourse and the various personal relations between husband and wife.

MARRIAGE

It must be recognized by those who marry, that success in marriage is not easily or cheaply won. To love is an art. A married couple must be willing to give thought and patience to becoming artists in the in-

timacy of sexual relationship. The best of intentions must be guided by knowledge and understanding, and reach skill through practice.

Only as a married couple are willing to work frankly and patiently to develop real technique in sexual relations will this be accomplished. Only as the varying moods and needs of each are sensed by the other, and may be expressed without fear, can such mutual satisfaction be continued. Also there are certain general tendencies to difference between men and women. Men are more quickly aroused sexually than women and return to normal feeling sooner after a sex experience. Consideration of these facts on the part of a husband is necessary if the relationship is to be satisfactory. Failure here is the reason for one of the more superficial forms of "frigidity" in women. Further, the greatest joy in sexual intercourse comes when there is such harmony in relationships that the climax of this experience comes together. Achievement of harmony of this kind, where sexual inequalities between a man and a woman are often so great, is obviously an achievement that requires knowledge, patience, and practice.

What has been said is a specific example of how important is a knowledge of the facts of sex. It is not sufficient in any aspect of human life, least of all in this most complex area, merely to "follow your instincts." The dignity and glory of man lie in the fact of his plasticity, variability, and freedom of choice—in the fact that he of all creatures is able, at least in part, consciously to direct his own development. This is another way of saying that human char-

acter is not "natural" in the sense of being an automatic, deterministic product of nature but is the product of artistry or intelligent, conscious construction. Food hunger achieves its end most adequately when some scientific knowledge of dietetics enters into its satisfaction, and is most gracefully and humanly satisfied when silver, linen and conversation are added to mere sustenance. In a similar way the sex impulse does not find satisfactory human expression without artistry based on sound knowledge.

Thus, the complete sex relationship will involve, in the case of cultured persons, not only the whole personality but the whole of both personalities. Psychologically, the sex act involves the mutual "transference," absorption, of the two concerned—a completeness of self-giving and other-accepting. This is only possible where intimate acquaintance and great respect, permanence, and affection are present. If, as we have stated previously, the sex act receives its specifically human meaning from the accompanying elements in it which are not directly sexual, then obviously the richness of the sex experience will depend to a large extent on the number and quality of experiences, both sexual and non-sexual, that the couple have had together. This explains the increasing beauty and satisfactoriness of the experience to those who have been lovers for many years. This is why real marriage most adequately fulfils the conditions for the true satisfaction of human sex hunger.

In marriage we see the working out of one of the fundamental problems of life, the relation of the good of the individual to the good of society. Basic to the

analysis of the following chapters is the recognition that no individual or couple can achieve fullness of life as isolated units, and that the possibility of an individual's development is conditioned by the development of those who have made up his environment from birth. No problem can be solved on the basis of the effects to the individual alone. Any achievement of an individual is due in large measure to "the everlasting aspiration and struggle of Mankind before us." So persistent an institution has the family become that it may be said to be woven into the texture of the species. We no longer consider the family as it exists at present a heaven-sent institution, but recognize that it has emerged out of much trial and error. However, the record of past experience would bear out the judgment that marriage as a definite kind of social responsibility represents a social necessity.¹ It is in such a relationship that there is the possibility for the growth that comes from the increasing sharing of varieties of interests and responsibilities. However it may change in its characteristic forms it will continue to be the most satisfactory provision for meeting the profoundest needs of human nature.

"In all men who have reached a certain grade of evolution, and certainly in almost all women, the deep rousing of the sexual nature carries with it a romance and tender emotional yearning towards the object of affection, which lasts and is not forgotten, even when the sexual attraction has ceased to be strongly felt. This, in favorable cases,

¹ See "American Marriage and Family Relationships," by Ogburn and Groves.

forms the basis of what may almost be called an amalgamated personality. That there should exist one other person in the world towards whom all openness of interchange should establish itself, from whom there should be no concealment; whose body should be as dear to one, in every part, as one's own; with whom there should be no sense of Mine or Thine, in property or possession; into whose mind one's thoughts should naturally flow, as it were to know themselves and to receive a new illumination; and between whom and oneself there should be a spontaneous rebound of sympathy in all the joys and sorrows and experiences of life; such is perhaps one of the dearest wishes of the soul. It is obvious, however, that this state of affairs cannot be reached at a single leap, but must be the gradual result of years of intertwined memory and affection. For such a union love must lay the foundation, but patience and gentle consideration and self-control must work unremittingly to perfect the structure. At length each lover comes to know the complexion of the other's mind, the wants, bodily and mental, the needs, the regrets, the satisfactions of the other, almost as his or her own—and without prejudice in favor of self rather than in favor of the other; above all, both parties come to know in course of time, and after perhaps some doubts and trials, that the great want, the great need which holds them together is not going to fade away into thin air; but is going to become stronger and more indefeasible as the years go on. There falls a sweet, an irresistible trust over their relation to each other, which consecrates as it were the double life, making both feel that nothing can now divide; and robbing each of all desire to remain, when death has indeed (or at least in outer semblance) removed the other.

“So perfect and gracious a union—even if not always realized—is still, I say, the bona fide desire of most people who have ever thought about such matters. It obviously yields far more and more enduring joy and satisfaction in life than any number of frivolous relationships. If

commends itself to the common sense, so to speak, to the modern mind—and does not require for its proof, the artificial authority of Church and State. At the same time it is equally evident—and a child could understand this—that it requires some rational forbearance and self-control for its realization, and it is quite intelligible too, as already said, that there may be cases in which a little outside pressure, or even actual law, may be helpful for the supplementing or reinforcement of the weak personal self-control of those concerned.”¹

¹ “Love’s Coming of Age,” by Edward Carpenter, pp. 99-102.

CHAPTER II

THE PRE-ENGAGEMENT YEARS

The pre-engagement years, or college experience, fall during an "in between" period. Childhood has given place to the questions of maturity but these questions, while acute, are not yet settled as they will be—for good or ill—soon after graduation. During this period there is much concern, and rightly, over an individual's life-philosophy, his life-work and his life-mate. It is distinctively an experimental period, a period when boys and girls ought to mingle freely with one another as a means of interpreting their own impulses and to provide a background for wise decisions regarding marriage. The vast majority of young people in this period are looking forward to marriage as the consummation of sex expression. This is normal and right, for men and women generally find the most satisfactory expression of their love and sex life in proper mating and marriage. However, in society as it is now constituted a certain number will not, cannot, or do not, find and give themselves to a mate in marriage. Hence their love needs must be satisfied in some other way. For this reason young people are concerned both in making this "provisionally unattached" period a satisfactory and meaningful experience in itself, and at the same time in conducting

it so as to assure a sound sex and love life later. This period is one which has values, rights, and privileges of its own. Indeed, it is when it is lived richly and wholesomely for its own sake that it is most likely to yield the best fruits in the future.

ADOLESCENCE

The period of adolescence "is the flowering time for most of the values in human life. It is not the time of fruitage; that comes later on. But much that is most fragrant and attractive in life develops for the first time in these youthful years. The transition from childhood to adolescence, if not sudden enough to be capable of an exact date, is perhaps the most momentous change in the whole life of the individual. It is, in fact, nothing less than a birth into a larger world. The child is made over physically and spiritually. For the first time he comes into possession of all his bodily functions and at the same time new vistas open out before his intellect and his imagination, and he discovers within himself unguessed intensities of emotion and desire."

"The result is that strange mingling of vision and of confusion, of the sense of power and achievement as well as of despair and weakness, of noble aspirations and undreamed of temptations. There is that conflict of joy and pain, of exaltation and a sense of sin so familiar to every student of human nature." With the possible exception of infancy "no other period is so fateful in its influence upon the whole of life. The line of direction which the individual is to

follow through all his years is usually determined in this critical period. All sorts of things are to be done at this time or not at all."¹

There are doubtless many causes for the complex and contradictory experiences of this period, not the least of which is the emergence of new and lofty aspirations combined with a weakness and weariness that often accompany rapid growth. The inharmonies spring, on one hand, from the widening of the external horizon, the wide array of newly acquired facts which fail to harmonize with accepted beliefs, and, on the other hand, from various organic changes which are not recognized by the individual as having anything to do with his mental states.

BEFORE ADOLESCENCE

Adolescence can be better understood if viewed in relation to the previous development of the individual. The first stage in the achievement of personality is an interest in one's own body. This comes to the infant when he differentiates his body from the surrounding objects and localizes and identifies sensations as belonging to *him*. Every youngster goes through the stage, noticeable or otherwise, of "showing off" as part of the ritual of convincing himself as well as others that he is a person. We now know that sex in some of its diverse manifestations, plays a part from birth. All our study seems to point to the fact

¹ The quotations in these paragraphs are from "The Religious Consciousness," by James Bisset Pratt, p. 108. The Macmillan Company, New York, publishers.

that the people closest to the child at this period, primarily the mother, have a very great influence on all his future love and sex reactions.

The next stage is an interest in those most like himself, his playmates, whether girls or boys. This is the beginning of the progressive independence from his parents which is involved in the achievement of a personality of his own. He now achieves by means of the things he can do by himself or with a group of playmates of his own age.

CHANGES AT ADOLESCENCE

At puberty all this changes. A youth has now for the first time become a *person* and as he himself has changed all the world changes to him. All of the factors of developing manhood and womanhood contribute toward this deeper interest in persons.

This is the period of normal interest in the opposite sex. An individual now achieves not by the things he does, but by being noticed, being wanted or chosen or considered desirable, by a member of the opposite sex. These drives and impulses are in their beginnings necessarily vague, uncertain, unfocused. Now one boy is desirable because he is the best dressed boy in school; tomorrow he is quite forgotten for the boy who made the football team.

The physiological changes are marked for the girl by the fact of menstruation and for the boy by the appearance of nocturnal seminal emissions. In addition to the external secretions involved in these processes the sex glands are pouring internal secretions into the

blood stream. With this physical development appear vague feelings, indefinable, hard to understand.

"In recent years the glandular system, and especially that of the ductless glands, has taken on an altogether new significance. These ductless glands, as we know, liberate into the blood what are termed "hormones," or chemical messengers, which have a complex but precise action in exciting and developing all those physical and psychic activities which make up a full life alike on the general side and the reproductive side, so that their balanced functions are essential to wholesome and complete existence."¹

Some people use the term sex in such a broad sense as to include practically all of life. Others hold that sexual development is but one specific aspect of personality development. In one sense all of life is sexual at its base, because all persons are either male or female and the secretions of the sex glands affect all the organism. On the other hand, we have physiologically specific sex organs and functions, and the functioning of this side of life is only one of many ways in which personality is affected. So the significance of "sex" in this more restricted sense must be differentiated. But we must recognize that definitely sexual influences working through the newly active secretions of the sex glands suffuse and pervade the whole life and are an inextricable part of it. Some writers attribute all of the particular experiences of adolescence, including religion, exclusively to the sex impulse. On the face

¹ "Little Essays of Love and Virtue," by Havelock Ellis, p. 117. Copyright 1922 by Geo. H. Doran Co. and reprinted by permission of Doubleday, Doran & Co., publishers.

of it, this too-simple explanation has all of the weaknesses of the other attempts to explain the complexities of life in terms of a single, inclusive cause.

UNIVERSALITY AND NORMALITY OF SEX

Sex desire and expression are both a normal and universal aspect of the life of men and women, and they take their proper place in the whole of life when their importance is neither unduly neglected nor unduly exaggerated. The girl who "is not interested in boys," and avoids their company is as abnormal as the girl who has no interest except boys. Unless the sex factor in life is admitted and intelligently dealt with it often breaks out in unexpected and unrecognized ways.

Phil has always been taught that sexual desires were very dangerous and must be strongly repressed. He is now a junior in college and a normal healthy lad physically. He does not dance and his freedom from petting and all such relations with girls is known to all on the campus. But he is surprisingly interested in all the cases of laxity which occur and are alleged to occur on the campus. He frequently discusses with mild horror the widespread increase of immorality on the campus. He made a talk about the subject at a meeting of the Y. M. C. A. during which his eyes became bright, his manner somewhat feverish and his tone vigorously condemnatory.

This shows how one may compensate in a dangerous indirect manner for the strong and normal urge in his life which he refuses to admit and with which he therefore cannot consciously and intelligently deal.

Sex, in the broader sense, not only gives men and women the charm they have for each other but also is involved in the highest aspirations and finest achievements of every individual.

"It is important for us to note about this dynamic sexual energy in the constitution that while it is very firmly and organically rooted, and quite indestructible, it assumes many and various shapes. On the physical side all the characters of sexual distinction and all the beauties of sexual adornment are wrought by the power furnished by the cooperating furnaces of the glands, and so also, on the psychic side, are emotions and impulses which range from the simplest longing for sensual contact to the most exalted rapture of union with the Infinite."¹

One of the most notable facts about these new feelings and desires is that they are not steady or regular, but intermittent. This is because they are rooted in both internal and external stimuli. The internal stimuli come, as we have seen, from the glands. In women the activity of the sex glands varies at different times; it seems to bear some relation to the twenty-eight day rhythm marked by the menstrual period. Thus feelings due to sex (whether recognized as such or not) may in their case occur periodically. In men several sex glands secrete continuously until an accumulation of fluids arouse sex tension without any conscious thought of sex—sometimes (as is more frequent in the case of women) without consciousness that the tension is sexual. The *external* stimuli may come

¹"Little Essays of Love and Virtue," by Havelock Ellis, p. 47. Copyright 1922 by Geo. H. Doran Co. and reprinted by permission of Doubleday, Doran & Co., publishers.

from the presence of the opposite sex or words or thoughts or other reminders of them. A familiar or a pretty face or form, a dress, a whiff of perfume, an object associated with a particular member of the opposite sex, may readily secure one's attention and possibly arouse feelings, mild or strong, vague or definite, which are rooted in the fact of sex.

"When the emotional, intellectual and moral turmoil of adolescence are over, the young man or young woman settles down somewhere in the middle twenties into a relatively stable condition of mature life; that is, if they succeed in actually growing up. Not that perplexities and struggles are forever past"; but that, if they come, they are as a rule, less intense and less devastating. "The acme of violent emotion is probably reached with most people by twenty-two or thereabouts; and soon thereafter this emotion begins to decline in violence and is translated into calmer, more diffused and steadier feeling, and into active practice." The sexual impulses which become very active at puberty are now more or less built into the total "body-mind" of the individual.¹

FINDING ONESELF

Perhaps the most important achievement of the pre-engagement period is a reasonable unification of one's personality, the building of the new, imperious, and insistent, but still somewhat vague, sex urge into the

¹ The quotations in this paragraph are from "The Religious Consciousness," by James Bissett Pratt, p. 119. The Macmillan Company, New York, publishers.

personality as a whole. We have seen how the sex impulse matures rapidly at the period of adolescence after most of the rest of the organism, bones, muscles, heart, lungs, etc., have been gradually developing since birth, and by its manifestations gives one the impression of an intruding outsider. This impulse it is which makes it possible for us to fall in love and it requires not only to be woven into the texture of the individual personality, but also to discover and become united with another personality. This is another way of saying that normally one's personal unification involves the love relationship with another personality. The influence of engagement and marriage in harmonizing and beautifying the two individual personalities, and in enabling each to achieve what would not be possible to him (or her) alone, is a matter of common observation. But it is necessary that each individual should achieve a reasonable, if provisional, harmony between the sex impulse and the rest of his life before he commits himself to another in the experience of love, or involves another.

This problem of integration is somewhat different for the young man and for the young woman. The individual variations at this point are also great, and in no case can a successful solution be achieved without self-understanding and perhaps a genuine effort. All of us have recognized that the period of semi-maturity preceding the centering of attention on one person of the opposite sex is a period in which the sex impulse has a strong tendency to gratify itself in many ways and places regardless of the rest of the personality. In the case of men there is the temptation to

have sexual relations with persons they would not for a moment consider as possible mates. In women the unsettled nature of this period more frequently manifests itself in flirtations and not wholly sincere "playing at love." The explanation in both cases lies in the fact that glands that have only recently begun to function are secreting their stimulating fluids into the blood and causing the various sexual impulses, both the vague, undefined ones and the definite ones. The relation of our general mental attitudes and these insistent impulses have not been integrated and, furthermore, a single definite sex mate, with whom the love impulse can find rest and release with the orienting and completion of the whole self, has not been chosen. Hence the tendency for lust to go forth without love (in the case of girls, trifling flirtations without love), that is, for one to secure a superficial gratification without the higher personal satisfactions.

At this time a personality has many new capacities and needs. The individual personality is coming into its own so that for the first time genuine personal relations are possible with oneself, one's companions, and one's universe. The discovery of one's self, the maturing of friendships with members of one's own sex, social-ethical idealism and personal religious experience are as characteristic of this period as the accentuated interest in the other sex and the desire for a lover. All these and many other new interests should be cultivated; the danger here, as everywhere, is over-emphasis or under-emphasis in any respect. The curriculum of the college offers rich opportunities for feeding whatever new interests one discovers in litera-

ture, art, science, invention, world problems or social service. Extra-curricular activities, with their emphasis on initiative, responsibility, and actual performance, have values of their own for personal growth.

Personal relations with many people whom one has known for a long time are susceptible to increased significance if he will make the effort. Those whose fathers and mothers have wisely and unselfishly helped them toward freedom and independence, will find a joyous and natural growth into comradeship with their parents which was not possible when they were merely children. Those whose parents have unwisely restricted the free development of their personality during childhood will have the problem of winning their independence and at the same time of achieving comradeship with their parents. Relations with older and younger brothers and sisters may take on new depth, significance, and satisfaction. In the case of college students, happy, profitable experiences with elderly people and with little children are inevitably restricted by the fact that they are thrown almost exclusively with comrades of their own age; but the provincialism of the campus can be overcome if one will. Fellowship between boys and girls is more valuable if they can think of each other as fellow human beings rather than merely as members of a different and distinct sex. The doing of things together in extra-curricular activities, where the special contribution of the sexes to each other is unconscious, is often more satisfying than social events and "dates" where sex consciousness is present. This attitude also makes possible a num-

ber of friendships of both sexes instead of the narrowing horizon which follows inevitably from very early "pairing off" in exclusive "cases."

"CASES"

Cases develop for a number of reasons. When one has overcome his timidity sufficiently to ask for a date, it is much easier to ask for a second one, than to repeat the process with another young lady. A happy experience of a boy and girl with each other in which some new element of experience enters may lead them to attribute to each other's individuality what is really a newly discovered trait possessed by the other sex at large. When two individuals have dated once or twice, the social group may shunt them toward each other by considering them "steadies." Rather exclusive relationships of this kind are often formed early and after a period of time result in a marriage which may prove unsatisfactory because the partners' choice of each other was made in both cases with a very restricted knowledge of the other sex. Oftentimes the false sense of chivalry or responsibility enters into such a situation and so cuts the pair off from widening relationships. The mere proximity and constant fellowship of two people who are reasonably congenial may result in their becoming very deeply attached to each other though they are not suited for marriage with each other. The result, if it does not lead to an unhappy union, will at least cause pain and possible harm which foresight could have prevented. In view of the fact that mutual attachment depends so

largely on frequent companionship, a too hasty involvement may be avoided by a little attention to mere mathematics: if one has several friends of the opposite sex, one will not so hastily become exclusively attached to any one person.

"PUPPY-LOVE," INFATUATION, AND LOVE

The emotional glow of romantic attachment or "falling in love" seems superficially to be very much the same in all instances. As a matter of fact, it may represent anything from the most superficial and transient kind of "puppy-love" to the mature and deep enthusiasms of a natural affinity. Perhaps few things are as important for the young person as to be able to distinguish between the two. The puppy-love experience is not "wrong" or reprehensible; in fact, it may well be a necessary stage in the development of the love life of the individual. The sense of fitness for each other with which it endows the two young people is not the result of a discovery that they are suited to complete each other; for oftentimes they may not be so fitted at all. This illusion of fitness really comes from an exaggerated emotional glow which is the result of the joyous discovery of a few satisfying qualities in the other person which are suffused over the entire individual, blotting uncongenial characteristics and factors entirely out of mind. If two young people hasten into marriage on the basis of such an experience, the incompatibilities will reveal themselves later after the immature emotional fervor has sub-sided, and great unhappiness may result.

Superficially similar to the experience just related is a kind of love at first sight which is at heart profoundly different. It is also characterized by a sense of the fitness of the two individuals for each other, but in this case the profound mutual attachment is not the result of blindness to any incompatible characteristics on either side. It is well known that the mind often arrives at profound conclusions without knowing exactly how it did it and this is one of the examples of that mysterious but sound type of judgment. (See Chapter VI.)

Following the period of finding oneself in a rather general mingling with members of the opposite sex, there is normally a centering of attention upon one person of the opposite sex in relation to whom and with whom one assumes the responsibility of establishing a home. Perhaps the first person of the opposite sex whom one comes to love deeply will be the only one, and will later become the lifelong mate; but it is perhaps more general for one to have several successive times the experiences of believing that *she* (or *he*) is *the one*, only to find after they have become rather strongly attached to one another that the relationship should not be permanent. At this point the experience of different people becomes widely divergent. Some happily married couples were childhood playmates and can hardly remember the time when they did not intend to marry each other; others, just as happily married, first met each other when they were grown and knew "at first sight" that they were mates. Between these two extreme types of experiences there are many more; for instance, the final development of a long

unemotional friendship into a romance; or, again, the gradual discovery of two people who are strongly attracted to each other emotionally, that they can be companions, that is, that they can fulfill for each other both of the requirements necessary to a happy marriage.

The above considerations should not make one over-prudent, for this is preeminently a period of freedom, experimentation and rapidly widening knowledge of both one's own sex and the opposite sex; if dangers inhere in it they are to be accepted as part of the risk which inheres in all that is valuable in life. Consequently, if some one relationship emerges irresistibly from the rest and after a period recedes again to mere comradeship; and if this occurs a second, third or fourth time or even more frequently, always with a different individual, it need not be considered in any sense abnormal. The finest values would seem to be realized by recognizing the experimental nature of this period, while at the same time not using that conception as a means of gratifying one's curiosity or impulses or pride or egotism at the expense of preventable pain and injury to another.

"THE BEST IS YET TO BE"

Such, in brief, are some of the distinguishing characteristics of childhood and youth when considered from the viewpoint of sex. For some this period is so painful that, like Peter Pan, they should like to remain in the security of the previous period and "never grow up." They should like to retain the comfortable

irresponsibility of the relationships that they have had with fathers, mothers and playmates instead of facing the new and awe-inspiring problems of dawning maturity.

For others the new, the unknown and the untried is not an occasion for fear and turning back but for elation and a quickened step. The fresh difficulties, to these confident ones, are more than matched by the fresh powers which surge within them. The tame interests and pleasures of childhood are relinquished without regret and youth bends all its thoughts and efforts towards the goal of man's and woman's estate. When this attitude is taken by a sufficient number of college men and women there will be realized the poet's dream :

"Thousands of men companioning the waves and the storms, splendid in health, naked-breasted, catching the lion with their hands ;

A thousand women swift-footed and free, owners of themselves, forgetful of themselves, in all their actions, full of joy and laughter and action ;

Garbed not so differently from the men, joining with them in their games and sports, sharing also their labors ;

Free to hold their own, to grant or withhold their love, the same as men.

Strong, well-equipped in muscle and skill, clear of finesse and affectation.

(The men, too, clear of much brutality and conceit.)

Comrades together, equal in intelligence and adventure,

Trusting without concealment, loving without shame but with discrimination and continence towards a perfect passion."

—EDWARD CARPENTER.

CHAPTER III

COMPLICATING FACTORS

Whether an individual in his teens is free, or afraid of life, is determined in a large measure by the experience he brings to those years out of the past attitudes, habits, and feelings. The things that happened in childhood may have a very important influence on present conduct. We are only beginning to discover why as human beings we do some of the things we do, and fail to do some of the things we do not do.

EARLY EMOTIONAL INJURY

We are now coming to recognize that when we are hurt emotionally we tend to protect ourselves against future injury just as we do against physical injury. If a child burns his hand upon a hot object, his organism itself pulls his hand away when he next reaches towards the same kind of object. Similarly, if a child is frightened or hurt by words or attitudes of other people, he tends to avoid any situation where the same hurt is likely to be repeated. Particularly is this true if several repetitions of any act or impulse have been met with repeated difficulty and so have reinforced the original hurt. As illustration we may take the case of a man who could never make an address in public with-

out an undue amount of nervous strain and fear, even when he was absolutely sure of the material he wished to present, and yet had no sense of being afraid of the individuals who made up the group; but when he met them as a group, he found himself almost tongue-tied in their presence. When he sought to discover the reason for this conduct, he remembered how as a child of four he had been put on the table to "say a piece" to the admiring friends of the family. He forgot his lines and was severely scolded by the parents whom he had disappointed. Later when he went to school, he was to recite in an entertainment. Again he forgot and was made the laughing stock of the school by an insensitive teacher. Later on, when he tried to take part in class discussions, he often recited so poorly he was reprimanded by the teacher. Each of these experiences had so intensified the former ones that any attempt to speak in public was accompanied by the accumulated emotional strain of the previous experiences.

Because sex impulses and desires are so pervasive a part of our emotional equipment, it can easily be seen that sex is one of the realms where the deepest rooted injuries may be done. It is little wonder that people in adolescence find it difficult to be proud of new physical powers if in their former experience they have met with hushed, strained, or artificial attitudes toward questions related to the origin and development of physical life. It is difficult to be natural with members of the other sex if one's earliest attempts in reaching out to them have been blocked or made self-conscious by teasing or ridicule. Many people find

it almost impossible to have a normal attitude toward any feeling of sex because of fear, or because of a sense of guilt or shame which has previously been attached to the sex side of life. When religion has represented part of human nature as lower and animal in distinction from the higher and spiritual, it has often tended to reinforce childhood fears or the sense of guilt or shame. The extent to which adolescent conversions among boys have been connected with the sinfulness of masturbation is one evidence of the way in which religion sometimes has increased rather than relieved the difficulties of adolescents. Let us look at some of the ways in which unfortunate past experiences cause present difficulties.

ATTITUDES TOWARD THE BODY

One of the places at which unsound attitudes are built in very little children is in relation to their interest in their own bodies. That interest is a normal first stage in every individual's becoming a person. A child is curious about everything in regard to his body. He must discover his hands and feet, his ears, eyes, and nose. Unwholesome attitudes toward certain parts of his body are caused when he is shamed or made to feel guilty because of his curiosity in regard to his sex organs when that same curiosity is not condemned in relation to other parts of his body. Indeed, the very fact that the names of the sex parts of the body are not learned or spoken of naturally along with those of the other parts intensifies this confusion. Often he does not learn them until his curiosity is

satisfied by crude and vulgar terms learned from playmates. A boy's curiosity in regard to his sister's body or a girl's about her brother's is likely to be met with an attitude of horror or with punishment. Often the resulting ignorance is not dispelled except by a guilty, sneaking investigation of a medical or art book, or an accidental experience with an exhibitionist. He early learns that he should conceal the sex parts and that he should never see those of the opposite sex. The child quickly feels the parent's embarrassment if he happens naively to appear undressed when company is present at his bed-time. In many cases undue modesty or an exaggerated absorption in one's body and personal appearance is due to early unfortunate experience. Thom in "The Every-day Problems of the Every-day Child" tells of a little girl with such sensitiveness about her body that she would not be seen in a bathing suit. The origin of this difficulty proved to be an experience when the child, having just learned how to undress herself, came to the living room to exhibit the results of her newly gained skill. Her mother discovered her and was shocked, and impressed upon her that she had done what was "naughty" and "not nice." The sense of embarrassment or disgusting emotion surrounding the words "sex," "sexual," or the names of the sex parts of the body, is sorry testimony to the harm that has been done to such individuals when they were very little children. In many cases the result has been avoidance of asking any questions in relation to sex, and growing up to maturity without the kind of information that would save the individual much anxiety and even agony.

In contrast with this, we see the perfectly objective, natural, and unprecocious interest and conduct of children whose curiosity has been satisfied simply and naturally. Where little boys and girls under six have been dressed and undressed in the same room and when their parents have not been embarrassed when undressed in their presence, there is likely to be the absence of morbid curiosity. Indeed, when the curiosity is satisfied incidentally in early childhood there is no more emotion in regard to the sex parts of a child's body than to any other part. It is perfectly possible to secure acceptance of the ordinary customs and manners in regard to clothes as it is in regard to eating, speaking or other aspects of life without the difficulties which the present attitudes of some parents toward sex tend to cause in children.

ATTITUDES TOWARD SEX

Equally important are the child's earliest questions about the facts of sex and reproduction. Many competent authorities are placing the beginnings of most difficulties around sex and marriage in the first six years of the child's life. This is merely to repeat the former statement that the earlier the hurt and the longer and more frequent its recurrence, the more deep seated is it likely to be and the more far reaching its consequences. Researches made in this realm seem to indicate that the people who most easily make the adjustments to sex relations in marriage knew the major facts of sex before puberty and lived in an atmosphere of openness and frankness in relation to sex.

Those who knew as far back as they can remember how babies come, and who have accepted these facts as naturally as any other facts of life, seem to be the ones best equipped for happiness in later sex relationship. Instead of this kind of experience, too many children have had their questions as to where babies come from met with evasion or confusion or embarrassment on the part of parents. Often this embarrassment and fear on the parent's part take the form of severe reprimand or shaming of the child. The child does not understand that the cause of the parent's attitude is embarrassment, and so is very likely to feel that he himself has done something reprehensible. The result of this feeling on his part may be stimulated curiosity and more insistent questioning of parents or playmates, or again it may be a sense of anxiety, worry, guilt, or shame which hides itself and inhibits the asking of any further questions. Whenever this sense of guilt or shame is present, the interest in sex has little chance of taking its proper place in life as the individual grows older. The following are examples of how this lack of information can cause misery.

Albert's father is a practicing physician, and though Albert is now a senior in college, his father has never discussed sex matters with him. For several years he has been afraid he is not normal because he frequently has emissions during the night. Until he attended a summer conference he had not spoken of this to anyone, but it had been such a source of anxiety to him that he had prayed about it nightly but seemed to get no relief. When he was assured that all medical authorities agreed that such experiences, which are known as nocturnal seminal emissions or "wet dreams," are a normal occasional

occurrence to an unmarried young man who is sexually mature, he was greatly relieved, ceased to think about the matter on retiring, and the experiences became much more infrequent.

Lucy is a girl of twenty-eight doing graduate work in English. She has been subject to fits of depression that seem related to religion. During times of depression she insists that she has committed the unpardonable sin. At these times no one is able to offer any help. Later it was discovered that at the age of six her mother had found her playing with her sex organs and punished her so that thereafter she never dared mention anything related to sex. When an adolescent she was playing with a boy who touched her sex organs. From that time on she was sure she had committed adultery and that there was no forgiveness for her.

Often there are inhibitions due to some experience of fright or shock. A girl may have been approached by an older man who attempted to coerce her into sexual relations, or there may have been an unpleasant sex experience with some relative which she feels cannot be mentioned. This kind of fright only tends to deepen the sense of disgust or fear of sex and makes many girls "man haters" or militant feminists. Often these girls shut themselves off from any contact with boys. They can enjoy the company of men only where there is no chance of their being "serious" and so are at ease only with men who are married or engaged. Often when a man has been able to make some progress in winning a girl who strenuously avoids anything which has to do with sex, it is only to uncover other manifestations of this fear or disgust.

Jane has been engaged to John for three years. During that time he has urged her to set the wedding date. Two or three times it has been decided upon, but each time she found some reason for postponing it. Even after the wedding invitations went out only family pressure kept her from recalling them. She cried all day before the ceremony and all night after it was over.

At times the question of physical sex relations does not arise in the girl's mind until after marriage and the happiness of the marriage relation is wrecked because of her aversion to them. Such attitudes can be overcome but will yield only to patience and understanding on the part of the man and frankness and patience with herself on the woman's part.

For the boy, the difficulties may take a somewhat different form. Instead of his being frightened by sex or hiding his interest in it, he is more likely to have had all of his sex thinking associated with crudity and vulgarity. Especially when he has had sex relations with someone not of his own class, or whom he did not respect, he may find it almost impossible to associate his sex impulses and desires with any girl whom he really admires. The sex side of life has become repulsive to him and inhibits the normal sex feeling for the girl whom otherwise he would believe to be his proper mate. The new attitudes will be built as he is honest with himself and focuses his life upon the wonder of the new love relations.

SEX LIFE OF PARENTS

Another factor affecting the later sex reactions of the boy or girl is the atmosphere of the home as it is

affected by the sex life of the parents. If the relations of the parents to one another are not satisfactory, if there is tension, irritation, or strain between them, all of these emotions may be reflected in the life of the child long before it is conscious of sex as such. Children are often unconsciously influenced to be afraid or cynical in sex by the emotional deadlocks in the parents' experience, or by the fact that the parents may have hurt each other, hampered each other in taste or desire, or coerced or enslaved one another.

Sarah is a college girl whose parents separated after years of quarrelling. Her father, never a good provider, is now destitute. Her mother forbids her to see him. She is the youngest of several children. She has no friendships with young men. Her elder sister is very much attached to another woman. Speaking for her brothers and sisters as well as herself, she says, "None of us will ever think of marrying."

Mary is a senior in college and a girl of culture and refinement. Her parents have never been happy together. There is always irritation and frequent bitter disagreements. Each is jealous of her affection for the other. She has known and liked several young men very much. But at the first suggestion of any physical expression of affection on their parts, even "holding hands," she has always experienced a severe revulsion of feeling and has ended the friendship. She thinks that she is in love with a professional man, a friend of her father's, who is married and does not suspect her attachment.

Often the maladjustment between the parents is subtle and unrecognized and as a result one of them reaches out to a child of the opposite sex for satis-

faction. In fact, it may be said that whenever husband or wife gets a kind of affection from the child which should have come from the married partner the result is unfortunate for the child. Responding to this situation and without realizing it, the boy may compete with his father for the mother's affection or attention, or the girl with her mother for the father's. This may exhibit itself in professed interests which are not natural to the child, or in the assumption of responsibility before that responsibility is appropriate. Many parents, often unconsciously, are quite unwilling that their sons or daughters shall leave them to marry anyone else because of their need emotionally for satisfaction from the children. In many subtle ways they hold on to the affection of the child so that the child is not emotionally free to make contacts and establish a relationship with a person of his or her own age. Many times a grown son or daughter under these circumstances does not marry. When he does there is often difficulty in his marital relationships. Some psychiatrists would go so far as to say that unwise parental devotion is one of the greatest single causes of divorce and marriage unhappiness.

This affection may take the form of irritation and antagonism instead of devotion. The strange manner in which strong emotion often expresses itself in opposite forms is nowhere better shown than where the desire of a child for attention or affection from a stern or unresponsive parent expresses itself by violent resistance to the parent's wishes or commands. The boy who has not been able to let go his mother's care and affection may find their expression a constant irrita-

tion which he meets with resistance and unkindness. Yet he cannot break away. Often he cannot leave home unless his mother goes with him.

John was always his mother's favorite. She boasted frequently of his thoughtfulness and care. At his father's death, which happened suddenly, he gladly assumed the responsibility of caring for her. His mother now makes many demands which the boy resists. He has come to quarrel with her almost continually. They constantly irritate each other. She cannot please him. When, however, he is away from her he is restless and afraid something might be happening to her. His conscience hurts him for hurting her and yet he cannot leave her with other people with whom she might be happier. He has once or twice come to the point of marrying but decided that his responsibility to his mother is the first demand on him.

The home situation affects later marital possibilities in other ways. A girl may have so idealized her father than no man of her own age has a chance to seem as understanding, as sympathetic, or as important as he or a boy may have so idealized his mother that no girl has a chance of satisfying him. Further, a mother's attitude toward her husband or a father's toward his wife may be reflected in all the children's later relations to the opposite sex. Dr. G. V. Hamilton says that his research seems to show that whenever a mother keeps setting forth the shortcomings of the father to the daughter, the daughter is likely to have difficulty in her own relations with men later. This is only saying again that these earlier experiences are formative of attitudes and habits which affect later adjustments in life.

INTENSE FRIENDSHIPS

Where girls or boys are hindered in their relations with each other by home influences or any other circumstances, the emotional intensity of adolescence must find some other outlet. Under these circumstances friendships with members of the same sex are required not only to carry the legitimate amount of emotion that belongs to friendship, but also the emotion that would normally find its expression in connection with the opposite sex.

Cora and Mabel felt on first sight that they belonged to each other. They were assigned a room together as freshmen in college. That was two years ago and they are better friends now than ever. When there are parties at their school, which is a woman's college, they invite boys as do the rest of the girls but they don't enjoy the companionship of boys as much as they do the companionship of each other. They don't mind each other's having boy friends, but tend to be jealous of each other's girl friends. When they are apart they write each other daily. They don't think they will ever marry—"There is so much we want to do together." They are definitely planning their lives together. Cora is interested in international politics and Mabel wants to write. The only shadow on their friendship is that some of the other girls think it rather strange, and one of them told Cora that the reason Mabel was not elected captain of the swimming team was that the girls did not want a swimming captain who had such a strange friendship. This made them wonder whether their friendship is "wrong"—but it is so satisfying and necessary to both that while this consideration mars it, they do not feel sufficient pressure to make any serious readjustment. Cora's father and mother have not been happy together. Cora's mother

(in this Cora is like her) has always been neat and tidy, while her father is careless in the way he lounges about the house in rolled-up shirt sleeves and stockinged feet. Mabel was very much in love with a young man in high school for several years but could not understand the situation when he seemed to care for her no longer and without any explanation simply stopped coming to see her.

That two persons of the same sex may at times experience sex attraction for each other seems quite likely when we realize that a woman may have the masculine characteristics which a woman would look for in a man and a man may have the feminine characteristics a man would look for in a woman. But such individuals more satisfactorily find adjustment to individuals of the opposite sex suited to them. Very rarely do we find what might be called innately homosexual individuals; that is, persons who find only in members of the same sex the satisfaction normal to a relation between the sexes. Many foolish and disconcerting things have been said about friendships which are supposed to be homosexual but which are actually normal enriching fellowships of especial depth.

One of the most valuable experiences of college is deep and enduring friendship with those of the same sex. However, when friendship is accompanied by jealousy or intense emotional strain, it is probably because there is being asked of it something not normal to it, but which should be found in someone of the other sex. Because it is often easier to develop friendships with one's own sex than the other, individuals may let relationships among their own sex, which are

sound enough to begin with, hinder the development of relations that open the possibility of marriage.

Whenever early experience has tended to make an individual feel less attractive or less brilliant or less able than another member of the family, whenever he has been made to feel afraid or ashamed or guilty in relation to any normal impulse, desire, or part of his being, he is likely to have difficulty in achieving a free and growing life. Occasionally individuals need expert help to find their way out of the difficulties which life has piled around them. However, most people can overcome their difficulties, if they can be freed from anxiety regarding them and can be helped to build up new habits and attitudes. Modern science is reinforcing religion at no point more strongly than in its present insistence that no harm need be irrevocable, that there is redemption for qualities that have been warped or thwarted, that it is possible to overcome practically every handicap if one can understand it and put in its place new kinds of experience.

THE PRESENT SITUATION

Not all the complicating factors are in the past. The present brings its share of contributing difficulties. Why anyone acts as he does in any situation can never be explained solely by understanding the influence of the past on motives and desires, but must be seen in the light of the attitudes and activities of the group in which he lives. The atmosphere and environment of student life is a composite of so many elements that it is often difficult to determine which of them may be

crucial for any individual. Something which looks like a problem of sex-adjustment may have its roots in other phases of an individual's life, and may merely be the way those other difficulties are expressing themselves. This is to recognize that whenever any normal outlets of life are denied, abnormal ones are likely to be substituted. But there are some factors that play very directly into the sex relationships of student life. It is necessary to see how they influence conduct if we want to remove the difficulties to which they contribute.

One of the first and most obvious facts playing into the problem is that in contemporary civilization an individual does not mate as soon as he is biologically ready for mating. All the years required for professional preparation and economic competency lead many to postpone marriage long after they are physiologically and psychologically ready to marry. Not only must marriage be postponed, but young people are often left to drift without adequate information or help during the period. It is futile to think that "nature shows the way" to rich or complete expression in this area of life any more than it does in any other. As Frederick Harris has said in "The Possibilities of Marriage":

"But Nature, poor step-dame, what does she know about a civilized young man and a civilized young woman? They did not come from her workshop. They were fashioned in the highly artificial experiences of human life; and, in the teeth of all sentimentalists, let it be said plainly the best of that experience is probably the most strikingly artificial. This is all recognized in other ranges of life.

If either of our young friends were choosing a vocation or making an investment or planning a journey, nature would not be consulted. The resources of civilization ready to hand would be promptly and freely drawn upon. It would be expected that they would profit by the experience of other human beings. But when the issue is a hundred times more serious, when man and wife face decisions that may make or mar them permanently, it is assumed that they shall just be left to blunder along as best they may; in fact, it is regarded as a little indelicate if they seek too precise information."¹

The talk of almost any "bull session" or "hash party," when its subject is either men or women, or indeed, the conversation of many an engaged couple, gives startling evidence of misinformation and areas of complete lack of information and ideals.

"Lack of information is especially dangerous today because no other generation of youth ever had such freedom—and new freedom may be either an emancipating or a devastating thing. . . . No other generation ever had such high-powered playthings placed in its hands as the auto, the radio, the moving picture, together with so much leisure and spending money; no one ever was subjected to the seduction of such amusements or such a rapid increase in the circulation of obscene literature and sex periodicals."²

The new freedom has had little time to be tempered with enough experience to insure its proper use. Freedom is opportunity—but for what? Even the posses-

¹ "The Possibilities of Marriage," by Frederick Harris, in "The World Tomorrow," June, 1927.

² "Sex and Youth," by Sherwood Eddy, p. 43. Doubleday, Doran & Company, New York, publishers.

sion of information (and youth today has some, if often half-baked) has never carried with it any assurance as to its wise use. Knowledge of chemistry and physics may help rid a whole country of disease or it may make possible the colossal devastation of modern war. Youth has new information but that information may make either for enlarging or destroying life. Often youth does not have in its possession the kind of goals or purposes which would provide the basis for the sound use of this information.

In addition to the sex stimulation of the movies, the printed page, or the social life of the times, there is a paucity of creative experience to take the place of that which is unwholesome, or to utilize energy that has been aroused. In all of life, as well as in college, there is the tendency to remove creative activities farther and farther away from the great majority of people. In modern homes, there is little in which children may have a satisfying participation. College students have an active and creative part in little of their recreational or academic life. Too much playing is done second hand from the grand stand. Obtaining a "thrill" by petting is one of the few experiences in which students are active participants. As a result, when they come to spend time together, they often do not know how to do anything but "pet." Even if neither one may particularly like it, each may assume that the other expects it and there may be nothing else to do. The incident of a boy who took a co-ed out in his Ford is revealing. He first tried conversation, but the girl knew nothing to talk about. Then he tried petting, but she wouldn't pet. Finally he said, "You

can't talk and you won't pet. Let's go home." If college offered more opportunities for the creative participation of men and women in social affairs, dramatics, the out-of-doors, and athletics, sex would not be so serious a problem.

THE PRESSURE OF GROUP OPINION

There is often among young people an unwillingness to face all the facts and pay the price which an honest consideration of those facts would involve. It is just as difficult for many of them to go against the crowd in any decision as it is for their parents to act in other than conventional ways. Often the individual on the campus and, indeed, in every other section of life, is caught by what sometimes amounts almost to the slavery of group control. Many students come from homes where they have accepted or unsuccessfully resisted control and authority, and so bring with them very little experience in making decisions for themselves, or in testing out the decisions they make. As a result, they too easily, and often unconsciously, accept or substitute the control of the fraternity or sorority even to the extent of losing their individuality. Many attitudes toward the other sex are assumed by college boys and girls only because they are afraid to be different from their group. "Rating," that is, accepting dates only from certain fraternities or sororities acceptable to one's own, is a typical example of the results of group pressure on relationships between men and women.

THE NEW STATUS OF WOMEN

Another complicating factor is the fact that the function and place of women in general are changing rapidly in our present society. Individuals in any time of transition are caught at unexpected points by the conflict between the traditions of the past and the new ideals. There is now a new freedom for women. This is connected with their growing economic independence. With this independence has come a sense of social responsibility in relation to marriage and sexual conduct. Women now have a chance to challenge many ideas of chivalry that were covers for male dominance. On the other hand, women are likely, despite their demand for equality and freedom, to retain many of the former methods of indirection or deception which the old inequality bred in them. They often are not willing to assume the full responsibility which alone can make their freedom sound.

Relationship on the basis of the freedom and equality of both partners is not consistent with many of the old emotions of romantic love. A man cannot be expected to have the same emotion toward a woman economically or intellectually his peer that he would have toward an Elaine or an Isolde. A girl who is willing to assume her share of the responsibility and initiative can scarcely wait with folded hands for young Lochinvar to come out of the west. Whether or not the new equality is to mean merely colorless similarity and uniformity of the sexes, or differentiation in function in many areas, is still a problem to be solved. In the following case we have an example of

some of the complications around a seemingly simple decision to share expenses equally.

Anna and Harlan belong to a group of radical thinkers who decided that since they all had about the same income from allowances or part-time work, that they should go fifty-fifty on their social expenditures such as dates to the theatre or the College Inn. The privilege of making the date which had always been the prerogative of the one who paid was logically extended to the girls since they now shared the expenses. Some members of this group have continued the plan for some time and consider it an excellent arrangement. In some cases certain of the girls say they "just simply can't" bring themselves to ask a fellow for a date but they continue to pay half when they do go out and feel a much greater sense of independence both in suggesting what they do together and in turning down requests for dates. Anna and Harlan consider the plan "the bunk" and have gone back entirely to the old system. Nor are they on the best of terms with each other or several other members of the crowd. "If he really cared for me he would want to pay for us both," says Anna, "I think the real explanation of this plan is that the boys are just stingy." "The reason the girls want to go fifty-fifty," says Harlan, "is so that they can date us and in that way chase us without being disgraced."

How far are Harlan and Anna right in thinking that there should be a divisional function between the sexes in their relations with each other and how far are they merely unable to overcome their early training and ingrained emotional reactions? The problem of whether or not a woman shall pay her share of the bill is typical of the ways in which many things seemingly insignificant have complicating implications when one

tries to work them out in the social group in which he moves.

SUPPOSED DIFFERENCES BETWEEN THE SEXES

Men and women have assumed characteristics in the opposite sex, peculiar to that sex, and often attribute the difficulties between the sexes to these differences. The phrases "That's just like a man" and "Oh, well, you know how women are" are illustrations of the way difficulties are explained on this basis. Men may be more chivalrous or women more thoughtful because of the assumption regarding the other sex. There may be on the other hand less understanding between the sexes because of assumed or real differences. "A girl can't be expected to have a serious thought," and "Boys aren't happy unless they are giving you a line" are illustrations of such attitudes. One realm in which the differences in practice are most marked is that of the double standard of morals. If the girl simply adopts the man's standards the question is not solved; until the man and the woman are both willing to consider their standards so that they may represent that on which they both agree as desirable for both, present uncertainty and conflict will continue. The recognition that the sex needs of women are not so different from those of men removes the basis for the justification of illicit relations as a masculine prerogative and makes it necessary for men as well as women to face the questions of sex honestly. But the following incident shows how hard it is for men to be as charitable with women as they wish women to be with them.

Roger was unusually conscientious, prone to weigh everything carefully before action, sensitive. He was 24, two years out of college, eyes and hair dark. He fell in love with Julia, several years younger, brown eyes and reddish hair, alert, shy. Soon they were engaged. Shortly thereafter, while mutually sharing past and intimate histories—as engaged couples do—he confided that once during the war, while on the Texas border he had had sexual relations with a prostitute. Later he was much ashamed of this and was relieved to find, after a medical examination, that he had not contracted disease. This confession opened a door in Julia's life, and she disclosed to him that she, too, had had relations, twice, with a boy she loved. She wanted Roger to know of this "mistake" and that it had caused her much remorse. Not long after this Roger's attentions to Julia began to wane and soon stopped entirely. Julia became greatly upset, and, try as she would, could not ascertain why Roger no longer cared for her—unless it was because she had told him all about her past. That was four years ago. Roger is now soon to be married to another girl. And Julia——?

In the movement toward better comradeship between men and women it may be wise to recognize the differences which we consciously or unconsciously assume to be real. Will Durant catalogues the following "differences":¹

1. Women understand men better than men understand women.
2. Woman is biologically the more important and fundamental sex.
3. Man is more acquisitive and adventurous.
4. Man is more pugnacious and violent; woman more tenacious and subtle.

¹ In the American Magazine, September, 1927.

5. Man is more active, woman lazier: "The more she receives, the less she does."

6. Woman surpasses man in love, and is surpassed by him in friendship.

7. Woman is more social, man more solitary.

8. Woman is more talkative; "she is a sieve for secrets."

9. Woman is more imitative, more addicted to custom, convention, fashions, fads.

10. There is more difference between man and man than between woman and woman.

11. Woman is more dependent upon social approval; more polite; considerate and kind; richer in the qualities that make for altruism and morality.

12. Woman is more religious; man more skeptical.

13. Man is more intellectual, but less intelligent.

14. Woman is cleverer, surer, and more practical: "No man under thirty is a match for a woman of twenty."

15. Woman matures more rapidly; man more fully.

16. Woman is more conservative.

17. Fewer women are geniuses and fewer are idiots.

18. Woman inspires art, but seldom creates it.

19. These differences are acquired rather than inborn, and are visibly diminishing as woman passes to a wider and rapidly changing life.

It will be interesting to try out in any group what they would consider the differences between the sexes. Whatever assumptions we accept influence our conduct in subtle and far-reaching though often only slightly conscious ways.

ATTEMPTS AT ADJUSTMENT

These are in brief the complicating factors from the past and in the present. The perplexed young person does a wide variety of things with annoying situations

during this period. Some are conscious attempts to find adjustment and satisfaction, but many are unconscious. Some are successful from the point of view of a healthy body and spirit but many are negative and confusing in their effects. A complete list of such "solutions" would include interests and activities of quite different kinds. First, there would be those so natural and universal that they are not consciously thought of as "solutions" to "problems"; all activities which make it possible for the sexes to enjoy each other's fellowship, such as social affairs, dances, dates. Then there is the long varied list of attempts at direct sex experience outside of marriage: "heavy" petting, masturbation, pornographic books and magazines, sex shows and movies, sexual intercourse, and prostitution. On the other hand many activities are conscious or unconscious efforts, some successful and some unsuccessful, to use up the new energies in *indirect* "sexual" expression; athletics, extra-curricular activities, artistic and intellectual appreciation and creation, social service—in fact all forms of growth, expansion, creative activity and achievement. It is the central problem of the young person to discover which of these expressions of the sex urge, and in what relative proportions, will for *him* or *her* make for the richest and fullest life.

CHAPTER IV

PETTING

There are two types of "adjustment" which are widely prevalent and a better understanding of which is of especial importance to all young people. One of these types, "petting," will be treated in this chapter and the other, masturbation, in Chapter V.

The term "petting" refers rather indiscriminately to embracing, kissing, fondling and all types of physical intimacy between the sexes, whether mild or intense, and whether an expression of sincere affection or merely an emotional debauch with little or no respect for the other person involved.

Petting is chiefly a phenomenon of the period from the beginning of puberty to the winning of a mate. After puberty young men and young women experience an intensified interest in each other. The affections, now rapidly maturing, are directed primarily toward the complementary sex and not, as previously, toward one's mother or father, toward playmates of both sexes indiscriminately (as in childhood), or toward oneself or members of one's own sex. But while the affections are centered in the opposite sex they are not yet centered in a single individual with whom the love life can be consummated in courtship, marriage, sex-matehood and parenthood. Thus the

term "petting" generally connotes impermanence, non-commitment and promiscuity, simultaneous or consecutive. It represents playing-at-love, learning-of-love or experimenting-with-love. The question for all thoughtful youths is: What type and degree of physical-emotional intimacy, if any, is advisable before the more definite mutual commitment of one man and one woman to each other in engagement? What types of relations minister to increased understanding, self-command and enrichment, and what types lead to confusion and emotional difficulties?

The significance of petting lies in the *emotional content* rather than in the nature of the *physical contact*. It is true that the two tend to go together, but not in constant proportions. Frequent association and the sharing of experiences together may result in two young persons becoming deeply involved with each other emotionally without their having engaged in embraces or caresses. On the other hand, rather extensive physical intimacies may be casual from the emotional point of view and involve no strong feeling. Often when there is very little physical manifestation between a man and a woman there may be intense sex experience; and again when there is much more physical manifestation there may be only the most general sort of emotion. The important consideration is what is actually happening to the individuals concerned and this depends upon their individual differences and their attitude at the time as well as on the mere degree of physical contact the situation presents.

Further, we must recognize two types of experience, both of which may be termed sexual. No sharp line

of division can be drawn between them but they may be distinguished for practical purposes. The first is represented by the whole range of social contacts between the sexes—association in work and play, study, conversation and recreation. There is here no appreciable physical excitement, perhaps no consciousness at all of sex as such, but the innumerable satisfactions and enjoyments which men and women can secure only from each other are rooted in the fact of sex and hence these experiences are, in the broad sense, “sexual.” Associations of this sort usually involve no close physical contact. If they do it is of a general nature as in the case of dignified social dancing. In these experiences attention is not focused on sex, but sex is lost in the enjoyment of the activity even though general sex emotion is unconsciously a contributing factor to this enjoyment. There is another type of experience which is sexual in a more restricted, definite, conscious sense—extreme physical intimacies between normal people (whether lovers or not) and sexual intercourse (ranging from marriage to prostitution). In this type sexual feeling is intense, specialized and localized, and the entire organism becomes more or less prepared for physical union.

HEAVY PETTING

Students sometimes distinguish between “light petting” and “heavy petting,” meaning, by the former term, the milder and more restricted forms of endearment, and by the latter the more intimate, unrestricted and agitating kinds of physical-emotional relations. It

should be realized that "heavy petting" is, physiologically and psychologically, the preparation for physical union—and this is true regardless of the intentions at the moment of the two concerned. For married people about to engage in such relations the preliminary period is one in which by all possible forms of endearment each arouses his own and his partner's craving for complete union. The sex organs become tumescent, the blood is withdrawn from the brain centers which control purposeful action and the lovers in a measure "lose their heads," which is normal to proper intercourse. What happens in "heavy petting" is that young people, without the intention of going further, embrace and fondle each other in ways similar to those of married lovers who are preparing for physical union. This explains why unmarried couples sometimes engage in sexual intercourse when they had no conscious intention of doing so. More frequently, however, heavy petting results in masturbation, or orgasm¹ without the coming together of the sex organs. These results are more frequent in the case of the boy than of the girl. When "heavy petting" is engaged in for a period of time without resulting in sexual intercourse, masturbation, or an unnatural orgasm, there is liable to be an increasing confusion of the emotions which may become so extreme as to become physically debilitating.

A problem arises in the difficulty of finding a satisfactory stopping point or division anywhere along the

¹ The point at which muscular activity and nervous tension reach the peak or climax.

line, from the moderate sexual stimulus found in what is commonly known as "light petting," through increasing arousal to the intense agitation known as "heavy petting." If a couple were able to engage in mild expressions of affection and endearment it would be conceivable that they could continue this over a period of time with mutual enjoyment and without the stimulus to the sex organs which makes their relationship difficult. But the fact is that petting of whatever sort does not remain at a stationary point. It demands increasing intimacy and intensity until it reaches more and more toward the characteristics of the preliminary or first stage of sexual intercourse and tends to lead to climax either through the intensity of the emotion, through masturbation, or through the actual sex act.

SEVEN TESTS¹

The question of petting cannot be answered in any dogmatic way, nor in any fashion which will be applicable to all cases. Practically every normal adult has done more or less petting. This may range from holding hands or a single good-night kiss, to extreme intimacies extending to the verge of sexual intercourse. Some of the following questions may help the thoughtful and morally earnest young person to determine on the proper course for himself.

¹ The following seven tests are from a previously unpublished manuscript on "Petting" by Prof. Goodwin B. Watson and are used here with his permission.

SENSUAL OR SPIRITUAL?

(1) *How far is the petting a matter of sheer sensual gratification, without any particular respect for the person concerned, and how far is it a natural expression of an understanding which has grown up in the realm of the spirit, and which has become something rarely beautiful and respected?* Groups which have discussed the matter have almost always come to the conclusion that where there was real love of this latter sort, the physical expression was much more justified. They have said that the first type tends to cheapen both persons concerned. It tends to prevent their ever developing a finer comradeship.

AFTER-TASTE?

(2) *What sort of a taste is left in the mind as one looks back upon the experience?* Some young people report having tried such relationships once or twice and finding that they had a sort of "dark brown taste" the next morning. They had a slight revulsion of feeling; they wished they hadn't done it. In all honesty they could say when a similar situation arose, "Nothing doing; I don't like the after effects." Others, under other circumstances, have found that after a blissful comradeship, after the fun of talk together and play together and work together, that the lingering good-night which brought hands and perhaps lips together, made a fitting ending. It became for them, as they thought back upon it, as beautiful as the far-away music of a violin over a lake at sunset time. They found it sheer beauty. The feeling which the expe-

rience leaves is not the only consideration but it should be honestly taken into account.

MUTUAL?

(3) *Is the relationship honestly shared by both?* Some experiences of petting are truly mutual, while others are mixed up in deception, pretense, and hypocrisy. Sometimes one or both pretend, because it seems to be the expected thing, feelings which are not genuine. Buying a caress with lies is a poor bargain. Sometimes the lies are taken seriously. One person may believe words which for the other are only "a line." The heartache growing out of such unfairness led one group of students to set as one of their standards, "There must be absolute mutuality. Whatever the basis ('just for tonight!' or 'always and forever'), it should be understood and desired by both alike."

HABIT-FORMING?

(4) *Is the petting so light or temporary that it could hardly result in the fixing of a habit, or is it intense and prolonged and oft-repeated?* Psychiatrists report sometimes that failure to reach a happy adjustment in marriage is due to inappropriate habits of satisfaction formed before marriage. Perhaps the petting may be continued to a point where the sex stimulation is very marked. Then, if sexual intercourse does not occur, one or the other of two results seems likely to follow. The two may separate, each tense, wrought up, stimulated, perhaps to the point of actually painful

organic pressure. This, like any other activity resulting in annoyance and strain, tends to be less desired next time. Sometimes trivial quarrels come up over other matters. The lovers are estranged, hardly understanding the deeper forces which have pushed them apart. If this cumulative annoyance is avoided, it is likely to bring unfortunate results in some other direction. The petting may continue to the point where either or both reach the culminating point of sexual relationship, which, in normal marriage, brings release of tension and a flood of tingling peace and tenderness. Yet if such a climax be habitually brought about through petting, the individual may form the habit of reaching such a satisfaction through petting only. In marriage this person will want to go through the petting experience, the fondling and hugging, and then the experience will be over. The habit will make it difficult to please a normal mate and to know the far more satisfying sexual life which artistic sex union may bring. The extent to which such habits are built up varies with different persons. Some have certainly indulged in prolonged and intense petting, and yet after months of such a relationship have been able to consummate happy marriages. Others appear before psychiatrists asking for help in adjusting the difficult emotional situation caused, in part, by habits growing out of "heavy petting."

FURTHER EFFECTS?

(5) *Is the petting likely to lead to a loss of rational controls and to an indulgence in sex intercourse which*

one or both will later regret? If it is desired that the relationship shall go no further than petting, it is well to choose some time and place which will permit no further development. A parked car on a lonely road is not such a place. The petting process is inherently a preparation for intercourse. It results in the stimulation of those internal glands which prepare for intense action. It leads to a withdrawal of blood from the brain, and to the readiness of the sex organs to function. It is useless to expect "reason" to rule. It is of the essence of a true sex experience that each shall, in some measure, lose his head. The price of such a moment is often cruelly great. It may mean for some a bitter and seemingly inescapable sense of guilt. It may, in some cases, mean the conception of an unwanted child. It may, in some cases, mean that one or both will be found wanting by a future potential mate, with a standard demanding absolute continence before marriage. Certainly these results are not universal or inevitable, but they are considerations not to be lightly passed by. The only time when they have much chance of operating is before the petting has gone very far.

SOCIALLY ACCEPTABLE?

(6) *What is the social status of the person who pets, or who refuses to pet?* This varies enormously with different communities and sections of the community. Sometimes there is wide misunderstanding. In one church group the boys told their leader that they had to pet or the girls wouldn't go with them,

while the girls told their leader that they wished it were not necessary to pet in order to have any boy friends at all. Where such social standards are set up it is very difficult to ignore them. It is important, however, to be sure just what they are. Sometimes there is a temporary popularity for the girl who pets promiscuously, but no real respect. Sometimes the partners chosen for real life comradeship are most apt to come from the group who indulge, sometimes from among the group who have courageously refused to accept what they believed to be a lower standard.

EXCLUDE OTHER ACTIVITIES?

(7) *What other type of enjoyment is petting preventing?* Petting is unduly absorbing among the recreations. Once it has entered a relationship, it is hard to get much time for talk about books, plays, friends, ideas of life, plans for vocational progress, and other interesting things. Sometimes it drives out the games that might have been played together, the new friends that both might have made, the books that might have been read together. While the physical part of the relationship is important, it is not a very deep or permanent basis. Someone else may serve just as well for physical stimulus. The hope of lasting comradeship is in the meanings of each to the other. Out of the shared understandings of life real love emerges.

THOUGHTFUL DECISION

Upon the answers to some such questions as these will depend the judgment in each individual case. Per-

haps the honest facing of these considerations will be difficult. It is easy to rationalize, to make up reasons for doing as we wish to do. And surely the considerations are not all negative. Probably some experience with petting will lead any young person to realize the difference between physical stimulation and real love, and will thus help to avoid the difficulties which arose in some cases in which two young people, mistaking infatuation for love, became engaged as a result of a petting party. Also these caresses may help each lover to understand how far the other calls forth a complete response of body and soul. A delightfully understanding friend, whose touch calls forth no electric thrill of response, may be a rather poor risk as husband or wife. Above all definite rules in this matter, arises the need for intelligent and self-controlled sincerity. There is probably no worse solution than that into which people blindly drift, with no thought until too late. There is probably no solution better than that which any healthy-minded young people with a real understanding of themselves may reach, after thoughtful consideration and unselfish direction of behavior.

CHAPTER V

AUTO-EROTISM

Different in many respects from the various methods by which the sex impulse is gratified in connection with another person are the methods by which one makes an attempt at adjustment in solitude. This type of "adjustment" is variously termed auto-erotism, masturbation, self-abuse, self-relief, onanism.¹ It ordinarily consists in handling or other stimulation of the sex organs which results in an orgasm similar to that occurring in sexual intercourse.

Masturbation, at least as an occasional practice, is so widespread during the period of puberty, especially among boys, that it may almost be considered a normal phenomenon of sexual development in our present civilization. Dr. David Seabury² believes that the prevalence of this practice in the maturing years is largely the result of inadequate opportunities for independence and personal expansion. The undue dominance of parents and the failure of our civilization generally to permit sufficient freedom and to provide sufficient opportunity for the rapidly growing youth to express and test his freshly gained powers cause him

¹ From the incident related in Gen. 38.

² David Seabury, "Growing into Life," p. 334. Horace Liveright, Inc., New York, publishers.

to turn inward and away from reality for self-expression, even though it is partial and inadequate. In other words, the natural *indirect* outlets being denied, there is resort to the *direct* outlet of masturbation. In a perfectly ordered society, with parents who are intelligent and informed as well as loving, the present extensive indulgence in the practice may disappear; in any case we must try to discover how the youth of today can best deal with the situation which confronts him.

CAUSES

Masturbation takes a different form in men and in women, and also has a varying significance according to whether it occurs in infancy, in childhood, at puberty, during engagement, in adulthood, or in marriage. We shall discuss it as it occurs during the period between sexual maturing (puberty) and the choosing of a mate, which may be called the "pre-engagement period." There are several reasons for its occurrence at this time.

(a) It may be resorted to as a means of relief from tension caused by the accumulation of the sexual fluids in the sex glands.

(b) Sometimes it results from an unnatural degree of tension caused by some slight abnormality of the sex organs, which generally can be corrected by a simple operation.

(c) It may be the carry-over of a practice begun in puberty or in childhood and not yet eliminated. Children sometimes discover it by accident and are some-

times taught it by playmates, unprincipled nurses, or other adults. Before puberty, of course, the pleasurable feeling which results is less intense and there is no ejaculation of seminal fluid.

(d) It may be brought on by preoccupation with mental imagery of a sexual nature—erotic daydreaming or “mental petting.”

(e) It may result from the sexual tension aroused by petting.

(f) It may be practiced simply for the brief pleasure which it affords.

PAST AND PRESENT ATTITUDES

Masturbation was strongly opposed in the past on the grounds that it is harmful and sinful. Many people of a previous generation approved sexual intercourse in marriage only for the purpose of conceiving children; for husband and wife to engage in it for mutual enjoyment and intimate fellowship was considered “yielding to the flesh.” This being their view of sex life in marriage, all forms of sex experience outside of marriage were considered exceedingly sinful. In addition it has been generally believed that masturbation is physically harmful. “Loss of manhood and will power,” general physical debility, loss of memory and other mental powers, and even insanity, were held to be the results. Parents, teachers and moral leaders sought to frighten boys and girls out of a practice which they believed would cause all sorts of ills. Quacks and charlatans added to the fear of young men by painting the evil results in lurid colors for the

vicious purpose of securing a lucrative clientele. The attempts to control the practice on a fear basis caused a kind of struggle which often so increased the difficulty that despite the most severe discipline the individual yielded. He was then thrown into a state of anxiety for fear of the supposed consequences and because of a sense of shame. It now seems evident that this severe mental agitation, rather than the practice itself, was largely responsible for whatever ill effects actually occurred. Research has revealed the fact that the system is not robbed of essential fluids, necessary to vitality and manhood, through the ejaculation of semen because of masturbation. It is now an established fact that the glands, both of men and of women, are glands of internal as well as of external secretion. It is the internal secretions, poured into the blood, which are the fluids essential for physical and mental manhood and womanhood. These internal secretions coming from the interstitial cells, are independent of the external secretions involved in seminal emission, menstruation and sexual intercourse. Their secretions go directly into the blood, and continue, quite without reference to the presence or lack of direct experiences. Therefore the claim that masturbation will lead to loss of manhood, insanity and similar harmful physical effects has been shown to be unfounded.

INADEQUACY AND HARM OF THE PRACTICE

With regard to masturbation at least one important factor must be kept in mind. Direct sex experience

of any kind involves the entire system and consumes nervous energy. When such sex experience leads to satisfaction in a normal way it results in release and repose and is physically and emotionally wholesome. But when because of delayed or unattained satisfaction, the nervous energy is drawn upon in long continued and extreme sexual excitement, as in certain forms of masturbation, there may result physical and emotional debility. But excessive sexual excitement in marriage with long-delayed or unattained satisfaction would be debilitating also. Therefore the actual harmful effects of the practice of masturbation are now attributed by most reliable authorities chiefly to excess or anxiety. Because the practice is easily accomplished, and since it is not satisfying, it is more likely to be carried to excess.

It is evident also that another notion often stated is erroneous; namely, that the sex organs must be exercised in order to grow virile. The internal secretions of the sex organs, on which virility depends, go on without conscious intervention and without reference to direct sex experience. They belong to the glandular system which is not under direct voluntary control. Masturbation, therefore, is not necessary for the development of manhood and womanhood.

The most important fact to be realized is that as a substitute for normal sexual intercourse masturbation is woefully inadequate. The sex act is by nature psycho-physical. It involves both the body and the mind of both oneself and one's love-mate. Masturbation is a solitary experience in which the conditions of satisfactory sex experience cannot be fulfilled. The

glands congested with sex fluids are relieved but the emotional and intellectual, that is, the distinctly *human* and *personal* satisfaction, is lacking. This is true even when a mental image is substituted for the actual person who could make the experience complete. This is in part the explanation for the loss of self-respect that generally accompanies the practice, even when an exaggerated fear of consequences is removed.

If masturbation is continued for a long time there may result a habit of sexual experience which will make the adjustment to normal sexual intercourse in marriage difficult. In the case of men it involves a roughness in the manipulation of the sex organ which is not found in sexual intercourse and which may reduce the normal sensitivity of the organ. In the case of women there are a number of parts of the sex organs which must be stimulated simultaneously to produce a complete orgasm. Normal sexual relations provide for this. In masturbation pleasurable feelings may be produced by stimulating any of these parts with the result that the part habitually stimulated becomes hypersensitive while the other parts lose in sensitivity. If long continued the person may learn to get satisfaction with himself (or herself) merely by the manipulation of the sex organs, and find the opposite sex and the sexual relations of marriage unattractive if not impossible.

Habitual solitary sexual indulgence represents a turning away from reality, an attempt to compensate for what one cannot accomplish in the actual world. It is comparable to the boy who, instead of achieving proficiency on the football gridiron resorts to

grandiose daydreams in which he makes startling touchdowns to the extreme consternation of the opposing team.¹ To form the habit, in this or any other problem, of substituting daydreams for objective achievement will seriously handicap one in facing successfully the issues of life.

WHAT TO DO

A good many women and a few men have grown up without having experienced, under any circumstances, the direct sexual experience resulting in the climax or orgasm. These should not permit curiosity that may be aroused by novels, movies or conversation to lead them into a practice which they so far have had the good fortune to escape. When one has once had the experience it is much more difficult to avoid a repetition of it.

Those who have fallen into the practice will have seen from the preceding paragraphs the uselessness and harmfulness of exaggerated fear. They will recognize also that as a solution of sex adjustment masturbation is not satisfactory and will wish to seek a more desirable form of sex expression. They must remember that attempts directly to stop it by resolution or will power are usually unsuccessful, especially where the practice has been frequent and prolonged. Indeed an effort to overcome it exclusively by direct repression often accentuates the tension and irritation and may tend to increase rather than diminish the difficulty. Masturbation is a form of direct self-expression, and

¹ We are indebted to Dr. G. V. Hamilton for this conception.

as such it is a substitute for sexual intercourse. It is really having sex relations with one's self, as homosexuality is seeking direct sex satisfactions with one's own sex. It can be dealt with successfully only as it is recognized as symptomatic of the fact that the individual has not found a more satisfactory form of sex expression. It will in most cases be given up only as a better way of satisfying sex needs and desires is discovered. For the married, this would involve their achieving sex relations of a character so completely satisfying that nervous tension and sex restlessness does not lead them to resort to masturbation. For the unmarried, it involves enriching the indirect expression of sex so that the individual has a satisfying and emotionally releasing life. To this end, all that has been said in pages 4 to 6 in regard to the indirect expression of sex is pertinent. Often this is enough to remove the tension and direct release takes place again through the night dream or menstruation. If the habit still persists, the individual should squarely face the question whether or not he is willing to give up this form of sex experience. In a setting of fine and rich indirect sex experiences the decision to give up the habit and set one's self consciously and genuinely to that end is usually effective.

It is evident, therefore, that masturbation is less a direct and independent cause of certain ills than a symptom of some other maladjustment. A great many individuals have had some misfortune in training or experience at some point, and masturbation is in part a symptom of the difficulty. The proper procedure is to discover the basic difficulty and eliminate it. (See

Chapter III.) In cases where the individual cannot get at the real difficulty or eliminate it after serious endeavor he should secure the advice of a physician who is acquainted with or has specialized in psychiatric practice, or of a psychologist who is an expert in personality difficulties.

Moral excellence in any aspect of a life depends upon the moral excellence of that life as a whole. This is especially true of sex because the sex life often goes wrong really because there is something wrong at some other place. Further, it is obvious that one has slight chance of dealing satisfactorily with a given instance of sex arousal if back of it is erotic daydreaming which has filled his system with sex hormones and if back of this specific daydreaming lie days and months and years of morbid preoccupation with various forms of sexual stimulation. To toy with sexual phantasy means that the individual wishes to find an excuse for such experiences and his system obediently cooperates to find him the opportunity within his code. Of course, when a definite difficulty arises it must not be weakly surrendered to with the thought, "Some day I will have my whole life in hand and specific instances such as this will take care of themselves." When it is clear what should be done in the immediate situation, in the light of all the circumstances, including the past, effort should be bent toward the achievement. These victories will become more frequent and assured, however, only when the conduct and habits of life as a whole are positive and healthy and under command. Reasonable regulation of one's diet, sufficient sleep, the habit of rising immediately on awakening, and proper

exercise and cleanliness are the necessary physical aids. No magic formula and no amount of sophistication can take the place of direct effort. Some who have frequently failed have become discouraged and given up. Their experience does not prove that effort is futile but merely that it will fail unless it is inspired by a worthy and alluring ideal. If the individual looks at the goal of marriage ahead, and honestly says to himself that he wishes to postpone his immediate sex gratification for the sake of the more satisfying experiences in the adventure of marriage, then his system rallies to help him achieve the desired goal. It is only by determining one's fundamental desire, aided by a wholesome and engrossing life, that satisfactory adjustments are made previous to marriage. Under a regimen of this sort masturbation will usually disappear. If, however, one continues to be so agitated that he cannot get his work done or avoid persistent sex thoughts, and if he has yielded to finding temporary relief in this way, no sense of permanent failure should be permitted to paralyze continued effort. The whole matter should be forgotten and attention turned to the positive concerns of life. When one has freed himself from ignorant superstitions and artificial standards of conduct which are not based on a sound interpretation of human nature, and has gained a clearer perception of an ideal which is at the same time realistic and worthy, he must give himself positively to its realization. At this point his religious convictions and aspirations may make possible for him the realization of his intention.

CHAPTER VI

THE CHOICE OF A MATE

In the process of learning to understand and to enjoy the friendship of people of the opposite sex, most individuals come to the time when some one person stands out among the rest, in interest and attraction. Around this person questions begin to be raised. Is he (or she) the right one? How can I be sure? How does a person know when he is in love? What factors are relevant to the choice of a mate? How much of the choice is rational? Do not circumstances do it for one after all?

It has seemed right to share music with artistic Alfred, tennis with athletic Bill, philosophy with intellectual Marshall, parties with lively Dick, dances with handsome Philip, and religion with thoughtful George. Is it possible for an individual to find someone with whom she can share all of these interests? Is there a person with whom one can feel utterly at home? Can a mate be found who supplements, intrigues, satisfies, inspires and rests the personality all in one? What characteristics are necessary in a mate?

SEARCH FOR A PERFECT MATE

In commencing the consideration of this topic it must be remembered that it is the marriage of two

human beings that is being considered. No adjustment can be altogether perfect. At times, people are unduly concerned or remain unmarried because they cannot find an ideal mate who, in fact, could not exist outside their imagination. Nor would such a perfect mate be appropriate for the imperfect self one has to offer. Saying that love is blind may be related to this desire for perfection, and marriage, where either of the individuals is conscious of no defects or shortcomings in the loved one, can hardly be expected to satisfy every day reality. A man of middle age was heard to remark: "We have been married fifteen years and have never had a cross word." A young man who heard him replied: "What an impossible story! Either you are a terrible liar or you are living a very monotonous life."

Thus often one seems to be hunting a mate for an ideal self instead of for the self he is. When he does so, he is frequently caught by an alternating sense that the person contemplated is both not good enough and too good for him. In other words, she (or he) is not good enough for the ideal self and too good for the actual self. Both considerations lack a sense of reality. We can never expect to find another who has no faults. Whether or not those faults will be barriers to the relationship will be determined by whether they stand out as constant irritations or whether they are "dear little human traits." Experience would seem to show that a man or woman does not always love another in spite of his faults but often because of them.

They came to tell your faults to me,
They named them over one by one
I laughed aloud when they were done,
I knew them all so well before
Oh, they were blind, too blind to see
Your faults had made me love you more.¹

SEARCH FOR A SATISFACTORY MATE

In any arrangement which is as complicated as is marriage we must remember that the relationship is a composite of many factors, many considerations, many satisfactions, and many dissatisfactions. No one person can be satisfactory at every point. It is the special combination of strength and weakness in each that draws two people to each other. A certain amount of difficulty in deciding which of a number of persons one shall marry may be a necessary accompaniment of having rich and varied friendships.

Priscilla cannot make up her mind about which of three men she will marry. Just when she thinks she has decided, one of the others is bound to appear or be remembered in such a way as to upset the plan. She always turns to Bill for understanding or comfort or steadiness. She can be at rest with him as with no other. She likes to work and to play best with Tom. She is proud of him when they are with other people. She would like to think of him as the father of her children. But she loves Phil passionately even though he does not measure up to many of her rational demands from a husband.

¹ "Faults," by Sara Teasdale. The Macmillan Company, New York, publishers.

If marriage is to be complete the relationship of the two partners will probably need to have all three of these elements. There will be times when each is for the other the child who needs to be cared for and mothered. There will be other times when they will give themselves to their common or separate tasks without restraint, forgetful for the moment of the more personal sides of their relationship. There will be times when they will want to forget all the world except their love for each other and their joy in one another. The mature love of a man and a woman will be able to encompass this range of needs. Those which at present are not developed can be expected to develop with the growing relationship unless one or the other is unwilling to outgrow the "single" stage which either one of them, alone, represents.

It must be remembered that no matter whom one marries, he will find that in *some respect* another acquaintance would be more suited. That other, however, might be deficient at not one but many points. The choice must therefore rest on the discovery of the one who *on the whole* is best suited. Marriage and sex relations need not give all of the ranges of satisfaction that two people should build into their lives. What the two can give to each other can be supplemented by many other people. They will find, as well, that they can grow in the things they can mean to one another, so that the union can be increasingly more complete.

Too often people judge solely by their feelings whether or not they are in love. It is true that the experience of love is deeply moving and one that

changes all of life. Many persons, however, fail to consider the extent to which an immediate or consuming attraction may have in it the elements necessary to building a lifelong fellowship. We are likely to give too much attention to the romantic ideal of marriage and too little to the other factors which are involved. It is for this reason that we need examine some of the considerations which follow.

SEXUAL ATTRACTIVENESS

For the intimate relations that come with marriage, the question of sexual attractiveness may be said to be basic. Because this attractiveness is a highly selective factor, it automatically rules out a large percentage of the possible people anyone might choose. From those remaining, one decides upon the person who shall be his or her mate. We can no longer believe that there is only one person who can be a real mate. Why any particular person is attractive to another, will probably always be an unanswered question to his friends. But that sex attractiveness is both indefinable and basic all would agree.

THE MATE IMAGE

Certainly a second element which determines the appeal of another individual is the picture which most individuals carry in their minds, consciously or unconsciously, of an ideal mate. The range of choice is often limited by the search for light hair and blue eyes or their opposite because they were in an early

picture. This is sometimes called a "mate image." It seems that men are particularly apt to desire as wives those like their mothers in physical or temperamental characteristics.

"The infant male loves his mother first and most, and thereafter the tendency is to judge all other women by his mother, and did other factors not interfere and modify his ideas, the chosen type would always be that which was exactly like his mother. But other factors are introduced; other early loves of the child, his nurse, his sisters. Nevertheless, the adult male nearly always selects as his wife a person with at least some of the characteristics of his mother. Her features or her character; her build, height, or general proportions reappear almost invariably. In analysis we always find this mother an extremely important factor predisposing choice."¹

The "father image" seems to exert less of an influence upon the girl than does the "mother image" upon the boy. However, the girl's idea of her father (see p. 48) often has a very great influence upon her attitude toward all the relations of marriage as well as upon the choice of her husband.

There are other factors which play into the picture which one may have of his future mate and which consciously or unconsciously influence happiness after marriage. A wife may no longer find it necessary to compete in cooking skill with her mother-in-law, but she may still find a reputation for intellectual ability or for vocational interest a marriage liability because the mother did not represent those interests. On the

¹ Source unknown.

other hand, the husband may not be as tender, thoughtful, or demonstrative, as "father used to be" and thus cause disappointment for his new wife. Mental images do have a large part in determining whether or not we shall be content with the chosen person.

DIFFERENCES OF TEMPERAMENT

In addition to the pictures we have in our minds, temperamental differences do need to be considered in the choice of a mate. Differences in temperament may enrich and supplement each other, if there is enough common basis of sharing between two people, but otherwise, or if the differences are very wide, they are likely to constitute a serious handicap. It is hard to avoid irritation, if an essentially phlegmatic person must always adjust to an essentially choleric one. If one always has to wait for another individual who is slower in movement or in mental reactions, it demands a larger degree of patience than many natures can achieve.

Marion was known in college as the girl with the best sense of humor on the campus. After two years of teaching English she married the young professor of biology who traced his descent directly from German scientists. She says in despair that she has worn out her sense of humor battling against a scientist's mind. She lacks the vividness and color today that she had when she was married.

It is a deadening experience for one who enjoys saying subtle things with a twinkle in his eye to be invariably interpreted with bald literalness by the one whose understanding he most craves.

SHARED AND SUPPLEMENTARY INTERESTS

We need to look not only at the attractiveness of one individual to another but also at the extent each shares or supplements the interests of the other. Occasionally we find an individual marrying the person who compensates for lacks or defects he should overcome in himself. This often tends toward the persistence of the weaknesses instead of their correction.

"One should marry only that person who, on becoming his soul's partner, can assist him in becoming superior to those difficulties which he could not cope with alone, or which he realized were making him one-sided and incomplete. . . . This is why most good marriages rest on a complementary basis. . . . In this we have the explanation of absolutely all the precepts laid down for happy marriages, as well as of the contradictions involved in the well-attested rules. Thus, when it is held, on the one hand, that like associates with like, and on the other hand, that opposites attract one another, both statements are more or less true, according to the qualities required to complement one's nature. Natures whose development has been one-sided are generally attracted by their opposites, ~~as~~ only in this way can they overcome their limitations, whereas more balanced natures find their most suitable complements in those who are essentially like them, and show only a slight deviation from them in a few particulars."¹

To have only identical interests or accomplishments is clearly to run the risk of unsound competition or boredom.

¹"The Book of Marriage," by H. Keyserling, pp. 279-281. Harcourt, Brace and Company, Inc., New York, publishers.

The head of the Department of Educational Psychology in a State University in the middle west, married his charming quick-witted associate. She had to give up her position as two in the same family were not allowed on the payroll of the University. She worked with him continually, however. He became famous for his case material which was really his wife's work, but he received the credit and signed his own name as author of each new book.

On the other hand to have too few common enjoyments is to have too little chance for a satisfactory sharing of life.

Music and beauty were Sophia's life, as it had been of all of her Russian ancestors. He was a practical American business man, but looked like a young god and was wonderfully kind to her. She had had very few necessities, not to think of luxuries, since the Revolution. What was her surprise to find when they reached their hotel after their marriage a beautiful piano, his wedding gift to her. Immediately after dinner he asked if she would play for him. She played for a long while without looking around when suddenly she heard his typewriter going in the next room. It almost broke up the marriage.

All through college Jane and Jack tramped the same hills, loved the same sunsets and mountains. And, now, ten years later, the greatest thrill of their lives is to find a vacation day in the midst of their busy lives and to seek mountains and sunsets. They enjoy them even more than in college days because of the rich associations which the past ten years have held.

It may be easily recognized that the sharing of interests and accomplishments by two married people is one of the ways in which life for both of them is

broadened and enriched. Where each can be proud of the achievements of the other, there is an additional element of creative life for both of them.

All of his family were "ladies" of the Old South. He married a young professor of education who was climbing higher in her profession each year. It was a new idea of the life of woman for him but his continual phrase was—"I not only love you,—I'm proud of you!"

Interests and accomplishments may in turn open up to each a circle of friends, thus adding supplementary satisfactions which the two may not be able to find in one another.

Herbert is receiving more and more recognition as a tenor while Elsie has charge of women's accounts for a large banking house. At their dinner table there are most interesting combinations of guests. As strange as it may seem they are quite truly mated and in their sharing of friends, life has become enriched for both of them.

Marguerite in referring to her husband at a dinner party the other night said: "Bert and I between us have a high I.Q. The things which are difficult for me, he gets in a moment and vice versa."

SOCIAL STATUS

According to many authorities, it is desirable to take into account the social status of the two partners. Some would feel that differences in social class make an almost insuperable barrier to a happy relationship. This attitude is probably exaggerated but should nevertheless be carefully weighed.

The early environment of the individual—including class, caste, or social status—profoundly influences his

character, habits, tastes, attitudes and prejudices. Two individuals from widely divergent social backgrounds must consider whether their respective cultural inheritances are likely to cause constant misunderstandings and irritations, or whether one or both have so transcended such inheritances that the "harmonious characteristics" greatly overbalance the incompatible traits."

"Now as regards individual choice: the particular nature of an appropriate marriage always depends on the characteristics and impulses which are actually predominant in the partners. Where this is a desire for power and authority, as it appears in a refined form, in royal families, only a marriage that has this for its dominant factor can be regarded as adequate. Where the main object of life is economic as in the case of peasants and merchants, a money marriage is fundamentally more suitable than a love match. That is why what is known as marriages of discretion are so often successful, as property means so much more to the majority of people than anything else, and gratitude binds many people more permanently and durably than any type of affection could. Real love marriages—I refer only to such, for it is well known that every marriage is proclaimed to be a love match—are doubtful undertakings because only highly cultured people are capable of attaching any real importance to a purely personal sentiment."

STANDARD OF LIVING

One of the most important considerations is that of the standard of living which will be involved if two

¹ From the "Book of Marriage," by H. Keyserling, p. 30. Harcourt, Brace and Company, Inc., New York, publishers.

individuals marry. If the girl has been accustomed to having had all her desires met without any question on the financial side, she needs must decide whether she can face deprivations that may be involved in a new relationship. If the boy has been hurt by lack of means in his past he is likely to be extravagant at times in order to keep up his sense of self-respect and courage and the girl must consider the extent to which her thriftiness may allow such extravagances.

Patricia is an only daughter of a family who made their money in motor cars. She began her college career with Wellesley, next went to a University of lesser degree, and finally finished at another school of even lesser degree. During her Senior year she met Bill, captain of the football team. Bill, naturally, was the hero of the hour and when he told her he loved her—she gave him not one moment of uneasiness. Bill tried to tell Patsy of his modest home, his dear, but plain parents and his poverty, but she merely caressed him into silence. It was a bit different when the parents arrived soon after commencement for the wedding! It has been different ever since.

Their wedding gift from Patsy's people was complete "Early Colonial" furnishings for their five-room apartment plus a car as a birthday gift to Patsy three days before the wedding. Bill on a meagre salary as a beginner in salesmanship appears to all of his friends as a young man running a desperate race to keep up with the pace of his "in-laws." His own parents play no part in the picture.

The degree to which each of the individuals can adapt himself to any of the changes which must be made in the accustomed standard may be a determining factor of failure or success.

RELIGIOUS AND RACIAL BACKGROUND

The religious and racial background are clearly two other factors that must be considered. Where there are strong family religious affiliations which are accepted voluntarily or otherwise, that background is part of the stuff of which personality is made and to violate one's training is often to find no new roots of confidence in life or the universe. Especially in their bearing on the bringing up of the children, such factors must be carefully weighed. When two people are surrounded by the halo of "love" these considerations are very apt to be ignored. Evading them now does not mean avoiding them later.

While differences in race or religion may enrich the relationship and make it more attractive because of the element of mystery involved in learning to know the person one loves, where there is disparity in the backgrounds of the two people there is always the likelihood that neither will be acceptable to the former friends of the other. This deserves thoughtful consideration.

In considering the last three factors, we have been looking at the things which must be reckoned with because no two individuals may ever build their lives alone. Their relationship must be worked out in society. Until social approval comes to be a less dominant factor in all other areas of life, we cannot disregard it in the marriage relationship. Whether two individuals will be accepted by the social group to which they wish to belong is a factor which often makes for happiness or difficulty. Security in the marriage relationship is often conditioned by the approval

and fellowship of one's fellows. The kind of security which true marriage ought to mean is the confidence of each of the two partners in their heightened power and ability to work life out together. This working out involves so many other people that to think that love or attraction is all that matters is to shut one's eyes to future difficulty, quite as much as to marry merely because others approve when there is no consuming attraction between the two individuals marrying.

HEALTH

It need scarcely be said that health is a significant factor. In only a few states is a physical examination required for a license to marry. No college man or woman of today who is contemplating marriage should fail to be absolutely frank as to any physical liabilities which he or she may face. Books on venereal diseases are accessible to any who need to know their causes or results to individuals who marry and to their children. When either has been subject to venereal disease at any time, it is absolutely necessary to have the certification of a reliable physician as to the permanency of the cure. There is absolutely no excuse for ignorance at this point and lack of openness is nothing less than criminal, whatever the decision may prove to be afterwards.

ATTITUDE REGARDING CHILDREN

On the question of children there must of course be understanding and mutual agreement on the part of both. Each needs to know the attitudes of the other

toward wanting children and toward birth control. If there is not mutual agreement here there will, of course, be difficulty later.

Phil is an artist and loved beautiful Margaret devotedly. Phil did not think it exactly "proper" to talk before marriage of having or not having children. He knew, however, in his own soul that he would die of jealousy if a child came to take any part of Margaret's time or attention away from him. Margaret loves children and longs for them. Phil is adamant and yet feels cruel at times. One wonders about the future.

John is a struggling young lawyer who went back to his home town and married Sue—his high school friend. Sue is sure that "birth control means self-control" and John is sure that with business as it is, they cannot afford to have a child. Relations are somewhat strained in their bungalow, and one wonders if, because they did not talk before marriage, it is even more difficult now.

Complete frankness in regard to the facts of sex and the sex desire of both is absolutely necessary. The two must achieve an adequate vocabulary and the ability to discuss the facts of sex without hesitation or fear. Both must know the facts relating to the menstrual period of women, to the approximate nature and strength of the sex desire of each other and to any possible periodicity in this desire. It is absolutely essential that they should agree on their attitudes toward birth control, the use of contraceptives and toward sex generally.

These then are the factors which vitally affect mating: the relation of each to the other's mate image, temperamental differences, supplementary character-

istics, social approval of the match, religious, racial, social and economic backgrounds, and fundamental attitudes toward sex and the marriage relationship. It is not to say that there must be perfect harmony at all of these points; which one or ones are most important for any couple must be decided by themselves. Each individual must judge for himself the extent to which any of these factors is important for him. Those which might be minimized for one couple may be the cause of difficulty for another. If any couple will honestly and carefully consider these matters, will appreciate fully what each brings to the adventure, will admit the places of difficulty as well as of promise, and if they love each other, they may enter upon marriage with confidence and joy. "The marriage ceremony marks the beginning of the great opportunity for the development of an emotional maturity in which the sense of justice, of consideration, of understanding, and of forbearance toward others shall be born."¹

Marpessa being given her choice between the god Apollo and Idas a mortal, chooses Idas.

"But if I live with Idas, then we two
On the low earth shall prosper hand in hand
In odours of the open field, and live
In peaceful noises of the farm, and watch
The pastoral fields burned by the setting sun.
And he shall give me passionate children, not
Some radiant god that will despise me quite,
But clambering limbs and little hearts that err.
And I shall sleep beside him in the night,

¹ By Beatrice Hinkle, quoted from Keyserling's "Book of Marriage," p. 241. Harcourt, Brace and Company, Inc., New York, publishers.

And fearful from some dream shall touch his hand
Secure; or at some festival we two
Will wander through the lighted city streets;
And in the crowd I'll take his arm and feel
Him closer for the press. So shall we live.
And though the first sweet sting of love be past,
The sweet that almost venom is; though youth
With tender and extravagant delight,
The first and secret kiss by twilight hedge,
The insane farewell repeated o'er and o'er,
Pass off; there shall succeed a faithful peace;
Beautiful friendship tried by sun and wind,
Durable from the daily dust of life.
And though with sadder, still with kinder eyes,
We shall behold all frailties, we shall haste
To pardon, and with mellowing minds to bless.
Then though we must grow old, we shall grow old
Together, and he shall not greatly miss
My bloom faded, and waning light of eyes,
Too deeply gazed in ever to seem dim;
Nor shall we murmur at, nor much regret
The years that gently bend us to the ground,
And gradually incline our face; that we
Leisurely stooping, and with each slow step,
May curiously inspect our lasting home.
But we shall sit with luminous holy smiles,
Endeared by many griefs, by many a jest,
And custom sweet of living side by side;
And full of memories not unkindly glance
Upon each other. Last, we shall descend
Into the natural ground—not without tears—
One must go first, ah God! one must go first;
After so long one blow for both were good;
Still like old friends, glad to have met, and leave
Behind a wholesome memory on the earth.”¹

¹“Marpessa,” by Stephen Phillips. Used by permission of Dcdd, Mead & Company, Inc.

CHAPTER VII

DURING ENGAGEMENT

The period of engagement constitutes one of the most glorious as well as one of the most difficult experiences of life. The thought and presence of the person to whom one has given himself and in whom he realizes himself is a powerful stimulant and a genuine releaser of energy. In the way they deal with this heightened power and enthusiasm, the two people are in a very significant way making for future happiness or unhappiness. The present joyous experience often leads the two concerned to a bright and confident optimism. So deep and inclusive is their mutual affection that all problems, social, economic, and otherwise, will, they think, readily melt before it.

FRANKNESS

Whether their optimism will prove to be justified is dependent upon the extent to which the engaged couple together face the possibilities of the future honestly and frankly. The engagement period gives opportunity for frankness in a peculiar way inasmuch as it is a time of provisional rather than absolute mutual commitment. When two people have decided that they wish to build their future together there are certain adjustments to each other and to each other's

families which can more satisfactorily be made before marriage has taken place. This is true in part because alterations in oneself and one's outlook can be more easily and smoothly made voluntarily than under the greater compulsion which inevitably comes with marriage.

The two individuals should face especially those issues which they tend to avoid because of a feeling that consideration of them might disrupt the relationship. Whether they are considered or not, they will eventually affect the relationship. If analysis proves them to be of such a nature that the relationship can hardly be expected to weather them, both will profit by having the relationship severed at this point rather than later. A mutual decision not to go ahead into marriage, although sometimes necessary, is always difficult and painful, but better for all concerned than to go blindly ahead toward a later and more serious disruption. Such a decision to break a relationship, if mutually agreed on, need not involve a loss of respect, or even of love, between the two as is more likely to be the case after marriage has been consummated.

MUTUAL ADJUSTMENT

The anticipated joys of marriage, unduly accentuated by the elements of the unknown, readily lead young people to view marriage as a prolonged "date" in which all problems will dissolve and all life's ambitions be realized. The most fundamental fact that both must appreciate in this relationship, as well as in every aspect of life, is that there is no privilege with-

out responsibility, no getting without giving. While each individual may find fulfillment for many of his needs and desires, he is also pledging himself to the fulfillment of many of the needs and desires of another. There will be the constant necessity of modifying one's desires in the interest of the other. Such a relationship necessitates that each will be open and fair and not use childish methods of pitying oneself or pouting or whining to get the thing wanted. He will not presume on the other's love for special consideration or undue freedom from responsibility. Marriage in a peculiarly intimate way requires the consideration of another personality in connection oftentimes with the most intimate and detailed decisions. In a word, marriage to be successful must represent a constant shifting of the center of gravity from within oneself to a relationship involving two, and when children come, three or more. All the problems involved in the relation of the individual to society are present in the marriage relationship in an especially immediate and intimate form. Fortunately, the very intimacy of marriage gives to the individuals new powers and resources to meet these problems.

This conception of marriage is different from the one which considers it an escape from all the problems faced as a single person. It is not easy or simple, but like the other deep experiences of life, it involves the effort and sacrifice which are required in all real achievement. The engagement period should establish a habit of mutual adjustment which will be of great help in meeting the new problems that will constantly arise as long as life lasts.

REALITY IN INTERESTS

Reality and honesty in the expressions of interest and activity during engagement is another important consideration in building an enduring relationship. Each is too likely to try, during courtship, to conform to interests stimulated by the preferences of the other. If either teaches a Sunday School class merely because the other is interested in the church, or goes to a concert because the other likes music, or participates in social affairs because the loved one likes to dance, it is easy to forget these interests after marriage. Too often the man who has been most ardent, over-anxious to subordinate himself and gratify his loved one's every whim, forgets the little courtesies which made him a gallant wooer. After marriage he may buy her a new automobile and forget to pick up her handkerchief; he may forget to bring home the frequent, unexpected little gifts to which he has made her accustomed; he may consider his sharing in the work of the world and his provision for the home as adequate substitutes for the former interest and attention of courtship. The woman, on the other hand, who has been over-eager to please her lover and to respond to his desires and interests may become negligent of the things which made her attractive to him. She may become careless about her hair and clothes when no one but he is about, or come to expect affection as her right, or make decisions concerning recreation or social affairs without reference to his preferences.

This unfortunate disillusionment after marriage can be avoided if, instead of artificial interests and activi-

ties on the part of either during courtship, each is true to himself so that the differences as well as similarities will be clear and recognized from the start. If either adapts unnaturally to the other before marriage, there will be a rift in the relationship after marriage, or one personality will be warped to conform to the other. Unless each can be essentially himself, and still desirable to the other person, the relationship cannot be satisfactory. Each must expect the other to maintain his own integrity and a reasonable independence if the marriage is to be sound and enduring.

EMOTIONAL STRAIN

Up to this point we have been discussing the need for honesty and reality in the making of plans for the future. It is necessary as well to consider the more immediate problems which spring from the peculiar emotional factors of engagement. The engagement period is for many a strange mixture of heaven and hell, with its glory and its strain, with its hope and its uncertainty. It is a baffling time. The thought or presence of the person one loves brings a new capacity for seeing, hearing, feeling—new sensitivity to beauty of sound, rhythm, color and line. Life in all its aspects becomes both focused and enlarged. But along with the new sensitiveness and confidence, there may come an inexplicable sense of confusion, doubt, tension and irritation. After an especially happy experience one or both may find themselves with a strange sense of defeat or doubt as to themselves or their beloved. When they have looked forward eagerly to

seeing each other, they may find themselves irritated and quarreling over something really insignificant. They may go so far in their quarreling as to hurt one another cruelly. Then, just as unaccountably, they feel after the quarreling a heightened tenderness. They may "fly off" and be ashamed of themselves; they may be unreliable or absent-minded. They are often unable to stay apart and yet bored and baffled by being together. They can't be happy with other people because of an insistent reaching out to each other. Again they may be secretly harassed by the sense of the irrevocability of a promise which they both want to keep, but which seems to jeopardize their freedom. Sometimes the strain becomes so great, especially if the engagement is a long one, as to result in loss of weight, illness or nervous collapse.

When we seek to discover some of the reasons for this strange mixture of emotion, we find its basis partly in the physiological organism itself. For two people who love each other to be together is to stimulate glandular secretions and to cause muscular tensions which are biologically the faint prelude to later sexual intercourse. The degree to which these secretions and tensions are present varies greatly both with the temperament of the individual concerned and with the activities engaged in. Some couples find little, if any, more sex tension after engagement than before. For many girls also it is a comparatively calm period because they have never been sexually awakened. The degree of difficulty is proportionate to the extent to which the energy so generated can be used in other than direct sex expression. For example, to spend an afternoon in

doors, to read sentimental poetry, to be alone and in close physical contact results in a higher degree of physical stimulus than to hike, to read something objective, to be with a group of other people, or to do physical work. Wherever there is continued physical stimulus without adequate utilization there is set up within the organism a state of tension that often results in irritability, anxiety, or depression.

In addition to the physical strain we must recognize as well the strain that comes from the psychic or mental effort to adjust to each other. The new impulse to enlarge the personality to include another of necessity means more or less strain on old habits of thought, preferences, achievements, or personal tastes. This is especially evident where there is great divergence in the background of the two. But it is still true where in the major elements, such as race or religion, the backgrounds are alike because earlier experiences as well as native endowment have been varied at innumerable points.

INADEQUATE "SOLUTIONS"

If two people who are sexually attractive to each other drift along or fail to recognize the forces within themselves, they will be likely to have difficulty in handling the sexual arousal that happens to them. Some couples have developed, quite unconsciously, a technique of quarreling as an emotional relief. To quarrel violently enough is to bring the organism to an emotional climax after which they may experience a kind of calm and poise, which has the effect of per-

petuating the habit. Hysterical crying serves the same purpose and usually happens only when a continued increase of tension has broken down emotional control. Some find physical relief for this tension through masturbation. Others carry expressions of endearment and fondling to such an extreme as not only to arouse each other but to cause a climax in one or both. Still others use contraceptives and engage in intercourse. Before accepting any of these, the engaged couple should examine frankly their effect upon their future relations.

FORMATION OF HABITS

One important consideration in relation to each of these practices is the question of habit formation. Marriage can never be considered a magical affair, a rite which sharply separates the circumstances before and after the marriage ceremony. Pre-marriage habits carry over into married life. The things enjoyed before marriage will probably continue to be enjoyed or desired later. If an individual loves golf, he will still want to play. If he dislikes music, he will probably not enjoy concerts or opera, even though his beloved takes great delight in them. If he is dominating or impulsive before marriage, he will probably continue to behave in the same way in the new relationship.

It must be recognized that habits of physical reaction as well as those of emotional or social reaction tend to become established and to persist. The unlearning process may involve a great deal of time and patience. If two people have learned to quarrel as a way of re-

leasing tension, they will find it difficult to break this method of response. Often such a habit persists into marriage and means that expression of strong affection or desire between two people is almost inevitably accompanied with quarreling and hysterical manifestations.

Masturbation or heavy petting are probably more habit forming for engaged couples than for those who are not engaged. When such forms of sexual expression have become established in the engagement period, they often cause difficulties for the achievement of the normal sexual relationships of marriage (see Chapters IV and V).

Not only these types of habit formation but also the mental attitudes which these engender must be reckoned with. If any of these practices result in a sense of failure or inadequacy, or if in any sense they arouse disgust because of previous attitudes connected with them, these conditions are likely to endanger the relationship itself. For instance, there are grave dangers in pre-marital sexual intercourse. The social attitudes and restrictions at this point are so strong that they may be reflected in the attitudes of the two toward themselves and toward each other, even though intellectually they believe that their action is quite proper. Unintended pregnancy is a further possible source of complications. It may be said further that even in married life there are occasions when sexual relations are inappropriate and are deferred by mutual consent. To meet the pre-engagement situation in this honest and direct fashion is one of the best ways to prepare for marriage.

CREATIVE ACTIVITY

If the engaged couple wish to live life without undue sex tension they will plan how they may gratify their desire for fellowship and intimacy in ways which will not over-stimulate them physically and will not make glandular release urgent. If this is done, whatever direct glandular release is necessary will be taken care of by nature as has been indicated in an earlier chapter. The more opportunity there is for the two engaged people to enter into activities of any kind, the more chance there is for the stimulus engendered by their being together to be used in positive effort, and the less likely is it to be accumulated only to break out in less satisfying ways. It is a common experience for engaged persons to discover that they can do a more creative and finer type of work when engaged than they ever did before, because new energy is being liberated in the whole organism. Life is more zestful and challenging. If, therefore, the opportunities for creative activity are sufficiently varied and full, the two people may find themselves under no unmanageable strain. The fact, however, that such activity is not always easily available establishes the necessity for controlling the conditions which create nervous tension.

In the past the energy so generated by the presence of the loved one could be used in breaking a way into the wilderness, or building a house, spinning flax, or filling a linen chest. The image of the future mate gave drive to the hammer and speed to the needle. One of the difficulties of the present is that there is so little

an engaged couple can do with the new energy they feel. College students can't build houses. There is no wilderness on which to spend physical energy. They find little in college work to arouse any mental or emotional initiative or to demand responsibility. They watch athletic games instead of participating in them. They hear music instead of making it. And so on through the gamut of their curricular and recreational interests.

If two engaged people are on the same campus, they find it easy to be together at whatever hours and in whatever surroundings they choose. There is often little check of external necessity on the amount of time they spend together. Engaged couples are frequently too exclusively absorbed in each other. No one will deny that they need much time alone together for the mutual revelations, discoveries and plans which are natural to the engagement period. But if they guard against too great isolation from their surroundings they can diminish certain of the difficulties we have mentioned and also bring much joy and beauty from their love into the lives of their friends.

"That love for one, from which there doth not spring
Wide love for all, is but a worthless thing."¹

On the other hand, it is possible that instead of accepting the campus environment with an easy or indolent assent, the two engaged people may take thought as to how they can utilize their new energy. Many a person has used this energy, even during a prolonged

¹ From "The New World," by Witter Bynner.

engagement, in the enterprises which provided the money necessary to begin the new relationship. Hard work for coveted goals may dissolve many difficulties.

Many engaged couples are making the engagement period a time when the new energy of their love for each other is being put into learning to do things they will later want to do together. They may play bridge or tennis or golf together because they expect to keep on enjoying these recreations in their later life. They may give time to art, music, drama, decoration or architecture, in order to develop skill that will both now and later enrich their life together. There must be discovered modern equivalents for the creative enterprises of the past if college students are to be worthy of the heritage of those who made modern education possible. To this end the life of the fraternity, of the athletic field, of the classroom, may need to be made over. It may be that college students need to reach out into the life surrounding the campus to find meaning in the work they are doing in the classroom. There never was a time when pioneers in thought and activity were more needed.

CHAPTER VIII

WHEN TO MARRY

The preceding chapter has dealt with the problems and difficulties of the period of engagement and with its significance as a preparation for marriage. This chapter, as its title indicates, is concerned with the issues involved in actually setting the wedding date. On the one hand, too precipitant a marriage is fraught with obvious dangers. In spite of mutual attraction there may prove to be an inadequate basis for the building of a lifelong relationship; or the union may suffer as a result of too brief a period of preparation and preliminary adjustment. On the other hand, a very long engagement has its serious emotional difficulties and strains. Love by its very nature craves increasing intimacy. Controlled for too long a time it may burst its bounds in some deeply regretted action. Held "successfully" in check, it may lead to nervous instability or even to physical illness or turn backward upon itself to the cessation of desire.

UNCONSCIOUS MOTIVES FOR POSTPONEMENT

Before we take up the practical considerations that two people must face in deciding when to marry, it may be well to note some of the less conscious motives that sometimes lead to postponement. When one is centering his attention on winning the loved one, he

has a sense of certainty and sureness about his own desires which is strangely inconsistent with the uncertainty he may feel when the loved one is won. He has forgotten his own feeling in the absorbing task of winning her consent. When the uncertainty is past, he finds himself facing, with a stark immediacy, the question of whether or not he can take the risk which marriage involves. All kinds of fears lurk on the borders of consciousness. Will one be able to measure up to the responsibility? Will the other person continue to be attractive? What assurance is there that marriage will not be a failure? Is one sure of his ability to hold the love of the other? Dare he risk the intimacy of sex? Such factors as these often underlie the more apparent excuses: the necessity of meeting obligations to one's family, of supporting a dependent mother, or the pressing demands of a vocation which makes marriage inadvisable, or the chivalry that will not ask another to share one's debts or liabilities. Girls are susceptible to similar fears and inhibitions. Many a girl has withdrawn wedding invitations because she could not face the risk of the new adventure. Many a boy has postponed the wedding date from one year to another for no more valid reason. Thus it is true that wherever those really in love face the apparent necessity of postponement, they should examine critically the reasons given for delay.

Having said this, it is important that consideration be given to some of the very practical and immediate facts that influence the determination of the wedding date. It may seem prosaic in the glow of engagement to have to consider dollars and cents; but though love

is an emotion, marriage is an institution, and its economic implications must be faced. Marriage means the establishment of a home—rent, grocery bills, perhaps doctors' bills. The money spent for this and that customary little indulgence is no longer loose change in the pocket, but part of the family budget. Expenditures incidental to the common establishment will have to take priority over the unrestrained expenditures of either individual. The extent to which this establishment of a common budget may create difficulty will vary with financial resources and requirements. Income independent of immediate earnings will make a simpler problem than when there is a lack of such resources, or when, indeed, a couple may have relatives in a measure dependent on them. In other words, couples must often face college debts of one or both; income limited entirely to the earnings of the two; dependent relatives on either side; income during a period when one or both need to engage in further study. Instead of accepting any of these obstacles as an insuperable bar to marriage, each couple will have to decide what assets and liabilities they can coöperatively control in order to lessen the risk of their adventure. For example, two people in good health can safely plan to live with a lower margin than where liabilities in health have to be acknowledged. The new knowledge of contraceptives is making the postponement of the coming of children more possible and puts more within intelligent control planning in regard to family responsibilities. It must be said, however, that no contraceptive methods have yet been perfected to the extent of being an absolute certainty.

COLLEGE DEBTS

To look first at the question of the college debts of one or both, the real focus of the issue is whether or not these debts can be met more readily by the two working together as man and wife than by waiting until one or the other can clear the sum needed. No person should be willing to ask another to take an undue burden of responsibility, yet to bear a fair share of the common burden, if it is not impossibly heavy, is a challenge to true love and comradeship. At all events, the facts should be frankly faced and the decision made should be a truly mutual one.

John is twenty-six and would have been married a year or two ago except for finances. He still has a year of study. Marjorie not only has desired to have the marriage consummated, but is trained to teach and wishes to teach after her marriage, in so far as it is consistent with having children. John thinks that a man should not marry until he can take care of his wife without her working.

FINANCIAL RESPONSIBILITY

One of the stereotyped ideas which many young couples, and especially young men, unthinkingly accept is that "a man should be able to take care of his wife in the manner she is used to." In a vast majority of cases, this will require postponement of marriage. Unfortunately, there is a widespread feeling that it is somewhat disgraceful to live on a restricted budget or to start a new home without all the comforts and advantages which a well-established couple are able to afford. Certainly the young woman concerned should

have the privilege of expressing her convictions in the matter. In certain European countries today it is expected as a matter of course that a girl will have a dot or dowry (a saved-up store of money or household possessions or both) as her economic contribution to the making of the new home. This custom is an intelligent recognition of the fact that new life always draws on the resources of the past. It is not a debt to be repaid to the girl's parents. It will be paid to the children that are yet to come. The woman's equipment to do remunerative work outside the home is often the modern equivalent for the dowry she brought in the past. If the woman wishes to make marriage possible at an earlier date by assuming her share of the financial responsibilities, certainly the man should not prevent the happiness of both of them by a false pride.

ATTITUDE OF PARENTS

In some cases the parents of one or both may be willing to help the couple to the same extent that they would have helped them as unmarried individuals. The money so advanced might be a gift or a loan. It is somewhat difficult to understand why parents, who are willing and able to help their children finish their graduate work, feel they should withdraw that support if the children marry during their professional preparation, even when the marriage clearly will add both to the effectiveness and the happiness of the couple.

Estelle and Walter have been engaged since junior year in college. Both are eager to complete three years of graduate work in order to equip themselves for their

vocation of service to be unitedly undertaken. Walter's parents are eager to put him through his graduate work. Estelle is paying her way through savings. During their first year of graduate study they were separated. They are now studying at the same school. Both are of a strongly emotional nature; their mutual love is sincere and intense; they face the prospect of two further years of prolonged engagement with great difficulty. Were they to be married and to delay children until study is completed (which both are anxious to do) their total expenses would not increase, but rather be reduced slightly. But Walter's parents will stop their support of his study the moment he marries.

Olive and Richard have been engaged three years. She is a teacher. He is a lawyer. Her salary equals his and she anxiously waits for his salary to overbalance hers. She realizes that Richard would then make more rapid progress in his profession. But the parents are adamant against the marriage until a very comfortable living is assured. Richard takes much of his time journeying to and from Olive—time which could be profitably spent in his profession. They go out much more than they would if married. Late hours and the strain are beginning to tell on her health.

In case the two lovers have found that they can between them arrange a budget on which they could live happily, but cannot by any means win the consent of their parents, the question remains whether in the last analysis the opinion of others, even of those who are nearest to them and to whom they owe the most, should overrule their own conception of what is true and right. It is a false conception of filial loyalty to think it can express itself only by the surrender of mature independence in childish obedience to parental wishes.

DEPENDENT RELATIVES

The greatest difficulty arises when either individual has one or more relatives financially dependent upon him. If there are others to share the burden, it is advisable for the young couple to arrange to be free of responsibility until both home and income are well established. To bring a third person into the home at its inception, especially if that person be a parent strongly attached to husband or wife, is to court disaster. An over-fond mother may readily make too many demands upon her son's affection, often usurping his love. Whenever possible, even at considerable financial sacrifice, other provision should be made. If impossible, then the potential difficulties should be frankly faced by all concerned and proper safeguards should be set up by mutual agreement.

EARLY MARRIAGE AND SUCCESS

Some object to young couples marrying during the period of study, preparation for business or a profession, on the ground that the young man has not yet "won his spurs" and that it is unfair for him to involve the girl in marriage when his success is not assured. If the girl is aware of the dangers involved and is not blinded by a consuming passion, she should certainly be permitted to make this decision for herself. It is possible, of course, that if he should fail, she may later feel that she has made an unwise choice. The harmony of the home might then be broken, or the husband made unhappy by his wife's constant re-

minders of his inability to supply her with the desired things. On the other hand, if she is content to wait until his period of greatest uncertainty and most anxious struggle is over, if she allows him to win his battle for success with but slight help from her and with the insistent handicap of unsatisfied desires, she will have lost the opportunity to share with him the struggle and the victory and to build her love into his very life. After each is reasonably well acquainted with the character and abilities and probable future success of the other, there would seem to be an attractive challenge to the more energetic and adventurous spirits to join their forces and work things out together. Whatever success they achieve would then be a joint achievement, would knit their lives intimately together, and would provide them with a wealth of happy recollections.

When Charles and Mary married he had a college teaching position which supported them while she kept house, with his help, and continued her studies. After several years of teaching, they spent a year in study by means of their savings plus what Mary earned during that year while Charles was studying. "Charles worked while I studied," said Mary, "and now I am working while he studies. We try to do everything fifty-fifty as far as possible, and we recommend it."

Sometimes, in the question of professional study, the financial problem is more prominent than the uncertainty of future success. Perhaps the girl wishes to get a graduate degree either that she may work at her profession during part of her married life, or may feel a sense of security in case of future emergency. The man may have a dearly held ambition to

become a physician and so must look forward to five or six years of study during which time it will be difficult for him to earn even his own personal living expenses. The boy who wished to have been a physician will not be entirely happy in a job whose chief reward is a financial one. Or again, the boy who is interested in art and has had to go into business transfers the irritation induced by the to-him-unattractive employment into the personal relations which have been involved in determining his present occupation. So important is one's vocation and the satisfaction related to it that if the husband's work is not interesting the home relations may be disturbed or broken by futile attempts to find in them an adequate compensation. A sense of defeat or confusion in business is often quite unconsciously carried into the relations of the home. The "dutiful" choice of a career on the ground of carrying on the tradition of the family, or of entering the business of the bride's father, is sometimes responsible for vocational maladjustment which brings disaster to both the occupation and the marriage. In such cases as these, there sometimes seems to be two mutually exclusive alternatives: either the profession or the girl. If the choice is as drastic as this and no other solution can be found, both must recognize fully the sacrifices involved in either decision and whole-heartedly accept them. If the man, for instance, because of his passionate need for the girl, gives up his professional aspirations and turns to some work which is sufficiently remunerative to permit immediate marriage, there is the possibility that the future will bring regret and the happiness of the home

be marred by recriminations, overt or implied. Or the wife, despite her husband's seeming contentment, may blame herself for having held him back.

Arthur intended to study law and Mabel was quite willing to extend their engagement until his study should be completed. The death of her father left her in severe economic need with a dependent mother, so she and Arthur decided to marry immediately, pool their resources and postpone his studies. She secured secretarial work and he planned to teach two years and save up money. At the end of that time a baby had arrived and the dependent mother required attention so that plans for legal study were given up and Arthur accepted a position which would give him an income commensurate with his domestic requirements. Both are very happy with each other and with the baby and Arthur is very successful in concealing his occasional wistfulness, but Mabel has difficulty in clearing her mind of the feeling that she kept him from his life's ideal.

Lucile and Tom were passionately in love. They had known each other for several years, during which time the successful conquest of several obstacles, which for a long time appeared insuperable, had cemented their friendship firmly. Both were strong in their sex natures, were respectively 25 and 24 years of age, and felt powerful compulsion to complete the union of both hearts and bodies. But Tom had long nursed the intention of studying medicine, and had about six more years to go. Lucile was confident that she could secure Tom's willingness to alter his vocation and marry immediately, but because of her sincere love for him and desire for the greatest fulfillment of his life and also because she realized that the sacrifice of so intense an ambition as Tom's might later mar their relations with each other, she helped him face squarely the whole complicated situation. Realizing that

their present feelings were not such as could be postponed, they firmly broke the engagement and each freed the other unconditionally.

In the case of Arthur and Mabel there is a question whether the surrender of one value for another was quite inescapable or whether they could by some means have secured both the home and the professional career. Regarding Lucile and Tom it remains to be seen how successful either of the two will be in adjusting their highly aroused sex and love life to the celibacy on which they have decided, at least for the time being.

The alternatives offered in these two cases seem to be cruel. Perhaps in most instances some better adjustment can be made. In the first place the intelligent use of contraceptives for a few years would probably eliminate one complicating factor, the early coming of babies, and at the same time would give them the joy and responsibility of children as soon as if they had postponed their marriage. If, in addition to this, the couple are willing to live for a time on a small budget, an early marriage may be quite possible. If a great reduction in living standards is required, all of the implications of it should be faced by both with eyes wide open. A girl used to luxury may not find the love of a man (a good deal of whose attention is required by his professional studies) an adequate substitute for her customary manner of life. Individual differences and circumstances not of a financial nature will, at this point, be very important. If the young wife can have interesting work of her own to do, or if she can enter enthusiastically into the work or

studies of her husband, or if by doing remunerative work of some kind, she can feel confident that she is assisting in the career of her husband and enabling him to make a significant contribution in his field of work, then she will be more likely to be happy than if she were idle and her enthusiasm had not been kindled. Care should be taken, however, that in her generous willingness to adjust her life so that her husband may have educational advantages, her own are not thereby curtailed to the extent of creating an intellectual disparity that might cause a sense of inferiority on her part.

THE WOMAN'S VOCATION

The question of vocations for women has become an increasing matter of concern within the last year. Disregarding for the moment the fact that many women temperamentally do not like the kind of work that is done within the home, even those who like domestic duties must admit that the development and specialization of industry have taken out of the home most of the productive work which was commonly performed by our mothers and grandmothers. There was real creative achievement in the raising of food, the spinning of linen, the making of clothes, the baking of bread, the care of children. In the world in which we live, it is no longer economical or desirable for the woman to do the majority of these things. Apartment houses, coöperative kitchens, baking establishments, ready-made clothes, and nursery schools have taken from the home much of its former opportunity

for creative production and achievement with the result that many women feel they must seek elsewhere for adequate self-expression.

Many couples need to supplement the man's income by the wife's work. Even if there were not the economic necessity for a woman's continuing to work there would still be the need for her to find some creative way to use her time and energy. Nothing can be more unsatisfying or fraught with danger than a life of virtual idleness. It is necessary, therefore, that we look at the whole series of responsibilities connected with the maintainance of a home in order to discover a just division of labor between husband and wife.

There is, however, one factor which does make the problem of a woman's career more difficult than that of a man. This is the fact that most couples will wish and will plan for children, and this means a complicating factor for a woman in business or profession during the years of child bearing and when children are very small. When a woman's job was within the walls of the home, this seemed a simple matter. Lines of business or profession where the woman has control of her time are less complicating. But the problem will not be solved until employers in business, Boards of Education, and others related to women's vocations are willing to face this question honestly and make the adjustments necessary. In the meantime, it is possible for any husband and wife, even within the present limitations, to plan both for the vocational career of the wife and the proper care of children before and after birth.

CHAPTER IX

RELIGION AND SEX

Religion has always been concerned with those areas of life which are of most importance to the individual and the group. In fact, in early times there was no clearly defined distinction between religion and the other social and economic functions, and this is true among primitive peoples today. The young person's coming into manhood or womanhood involved initiation into all of the lore which was considered necessary to the group. Religious rites were intimately associated with all this instruction.

IN THE PAST

The Hebrew customs, with which we are more generally acquainted, are fairly typical. Circumcision, for instance, was definitely considered a religious rite. Marriage was of great religious significance to the individuals concerned and to their group. The tender and penetrating insight of the Hebrews with regard to sex relations constituted part of their religious legislation.

"When a man taketh a new wife, he shall not go out in the host, neither shall he be charged with any business; he

shall be free at home one year, and shall cheer his wife whom he hath taken." ¹

The exquisite pastoral story of Ruth, the beautiful imagery of the love songs of Solomon, the analogies in Hosea and in other prophets between the relation of a man to his wife and Jehovah to his people are illustrative of the intimate connection between sex and religion in all Hebrew literature. This same relation might be traced through different races and periods of history down to the present day and interesting connections with our present practices discovered. Many people today, who are apparently indifferent to religion, prefer to be married in a church.

The religious man, if his religion is to be complete in its outlook, must have some considered ideas of the implications of his religious viewpoint for the important aspects of sex in his own life and in the life of society. On the other hand, those who are not consciously interested in religion cannot avoid being affected by its relation to sex because the inherited conceptions of sex with which we must work in building new attitudes cannot be understood apart from the historical relationship between sex and religion.

RELIGION MAINTAINS IDEALS

One of the chief functions of religion in all times has been to maintain what is best in past experience and to lead the young to the quickest possible acceptance of the attitudes and practices which their elders

¹ Deuteronomy 24:5.

have found to be good. In the attempt to accomplish this, rules and regulations have been made regarding sex as well as regarding other areas of life. It is for this reason that we need to judge any religious emphasis in the perspective of the historical situation out of which it grew. When we attempt to judge the negative ascetic ideal which characterized the early Christian centuries as recorded by St. Paul and others of the early fathers; when we are forming an estimate of the development of monasteries and the advocacy of celibacy; when we seek to determine the effect of the emphasis upon the separation of the "physical" from the "spiritual"; we must remember that the sexual laxity and excesses of the Graeco-Roman world constituted the background for such attitudes and practices. The strict discipline of sex desires represented the attempt to stem the tide of sexual license in the interest of personality. Many of the regulations worked out to meet specific situations in an early period of history may be hampering and harmful if carried over to later conditions to which they are not adapted, especially when there is no consideration of the later centuries of Christian experience and when no use is made of our more adequate scientific knowledge in the realm of sex.

RELIGION CREATES IDEALS

Not only has it been the function of religion to conserve what is best in the past, but it has always been concerned with discovering new meanings, powers, and possibilities in life. Throughout the centuries

religion in its prophetic aspect has brought into life the recognition of new values. It has overturned obsolete social conventions, has broken old molds and reinterpreted life in new significance. It has never been blind to the forces which have hampered and disintegrated life, but has constantly reaffirmed the value of personality and so broken the control of devastating factors in life. It has never been content with the inadequacy and ineffectiveness of present attainments in life. When it is vital it is the way to higher ideals, more challenging and more alluring visions and deeper emotional experiences than are possible to those who are not willing to live life adventurously.

RELIGION IS A SOURCE OF POWER

In addition to conserving the best of the past and providing for discovery, religion has also provided a dynamic focus around which the energies of the individual have been unified. That focus is represented by the ultimate goals or purposes which control the individual. In the relation of the individual to God comes the satisfaction of the needs and cravings of many people. Their lives become unified and centered in Him. This unity liberates resources of energy within the individual and makes him more effective in the conduct of life.

THE PRINCIPLES OF JESUS

When we look at the religion of Jesus we find some outstanding principles which have obvious bearing on the sex aspects and relationships of life. Throughout

the record of his life there is found his emphasis on the worth of persons. His emphasis on respect for human personality and on the abundant life has been the influence which has brought to dynamic focus new attitudes toward the place of women, the value of children, and the coöperative relationships of husband and wife in the home. It is the heritage of the Christian to think of himself and his fellows as sons of God, as of incalculable worth, as of cosmic significance. He who follows Jesus can affirm the worth of life joyously, and confidently assert that his best self is his true self.

Throughout the life of Jesus, we find creative faith in the possibility that human nature can grow into the likeness of God. His radiant confidence that it is possible for men to live at their best, and to make that best possible for others, gives us our motive for transforming our relations with one another. We cannot stop short of the goal: "I am come that they might have life and that they might have it more abundantly." In all Jesus' relations with people, we find his assumption that there is forgiveness for all the ills of life and that sympathetic knowledge and love can make straight those places where human nature has been twisted and warped.

There is also an insistent emphasis on the inner nature of goodness. Because the Hebrews cared that the best in life should be preserved they laid down as the penalty for adultery, the stoning to death of those caught in the act. Jesus did not lay down any specific hard and fast rule for this or any other aspect of the moral and religious life but instead focused his atten-

tion on great values and dealt discriminatingly and sympathetically with every human situation. When the woman taken in adultery was brought to him, he did not apply the Hebrew law. Rather his judgment was "Neither do I condemn thee: go, and sin no more." Those causes, ideals and interests that were for him supreme and ultimate were caught up in the phrase, "the will of God." It was Jesus' consciousness of his relation to God on which he based his belief in human life and the possibility of its transformation.

CHRISTIAN PRINCIPLES FOR OUR DAY

Just what the principles on which Jesus lived his life mean in specific sex relations for our day, it is difficult to formulate. We must rather meet the challenge of coöperative search to discover what that meaning is. In our search for this meaning, we must face the facts of life, honestly and fairly and reverently. Religion can never be a substitute for those facts; but mere facts are futile for working out the meaning of life. The contribution of religion is an attitude toward the facts which determines the meaning of these facts for any individual experience. This is the reason that in all the foregoing chapters, an attempt has been made, on the one hand, to assemble in a discriminating and orderly manner what seemed to be the most significant biological and psychological facts and factors in the sex life of human beings, and on the other hand, always to give attention to the interpretations and values of life involved. We have persistently endeavored to present the factual material accurately,

and yet with sufficient recognition of the differences in honest conviction to make clear that the final decision must always be a personal one and that it must grow out of the examination of the facts in the light of each individual's aims and ideals. Different people, living under varied circumstances, will inevitably do different things in the attempt to conserve similar ideals, even when they accept the same facts. Religion demands that our facts shall be interpreted in the light of the best we can achieve.

Those principles which have been basic in the interpretation of the facts presented in the foregoing chapters may be summarized as follows:

1. The personality of every human being must be considered, not merely in the light of what it is, but in the light of what it may become. Our interest is not in the perpetuation of conduct or of relationships at their present level, but in a transformation of them in the light of the resources available to children of God. This affirmation would mean that the Christian must seek to move to higher levels of experience. It demands the maturing of emotion and the sloughing off of those things which are behind. It means the eager facing of adventure and the risk of growth.

2. As a corollary to this affirmation about life, there should be added a confidence in the possibility of rectification of past mistakes. By sympathetic knowledge and love that which experience has twisted and warped may be made straight.

3. In human nature no part must be given undue importance and no part must be stigmatized as ignoble. All aspects are to be ennobled and given their propor-

tionate place in a spiritual harmony. This interpretation can permit neither the unrestrained dominance nor the suppression of any aspect of human nature. In relation to sex, as in every other aspect of life, we recognize that the sex impulse is not to be denied or suppressed as a lower or animal aspect of human nature, nor is it to be permitted uncontrolled sway regardless of the results to the whole personality. It is only when it is expressed with a proper balance of restraint and freedom that it can most adequately play its part in the achievement of an abundant life.

4. True mutuality is the only basis upon which the relationships of the various impulses within oneself or of his relations to others can be built. It is when one impulse within an individual breaks loose and goes out on its own, shattering the harmony of the personality, that the individual is likely to harm his wider social relationships. This involves the mutual development of two people in their friendship with one another and their mutual development in a marriage partnership. It means the consideration by the parents of the child as a person. It recognizes that no individual can really develop at the expense of another, and it excludes the absorption of one person by another. Just as this is true in the relation of two individuals to one another, so it is true of the relation of two individuals to other social groups. The love which sets two individuals free in relation to one another will also free and magnify their contribution to others outside themselves rather than absorb them exclusively in one another and isolate them from others.

THE CHALLENGE OF RELIGION

To search for the way of life is not sufficient unless it be accompanied by the commitment to follow whatever we find highest and best, at any sacrifice of prejudice, of immediate gratification, or of personal pride. He who does not do what he already knows can never know the next step. Love in any relationship of life can never be thought of as merely prudent; it is creative in that it recognizes that all of life must be moving toward its fulfillment if any life is to find its fullness. Society must be transformed if the home is to make its greatest contribution to the individuals who comprise it. Industrial, political, social, vocational problems must be solved if they are not to endanger as intimate a relation as marriage. Thus ethical religion, which has always been concerned with the reconstruction of society in the interest of personality, demands that this reconstruction be applied to the realm of sex in a very vital way.

We are only beginning to see the full meaning of religion as sex comes to be included in it as one of the glories of life. What this inclusion is to mean in specific relations for the married and the unmarried can only be discovered as we work them out, as men and women together, honestly and reverently to the full glory of God. It is the faith that sex is a part of that glory which gives us the confidence to face some of the more specific difficulties pressing upon us. Because religion is an interpretation of all of life, we find in it the symbols and the resources for our highest aspirations. In no relationship of life are these qual-

ities more gloriously caught up than in those relationships between men and women which have reached their real completion.

"We invoke thy gentlest blessings, our Father, on all true lovers. We praise thee for the great longing that draws the soul of man and maid together and bids them leave all the dear bonds of the past to cleave to one another. We thank thee for the revealing power of love which divines in the one beloved the mystic beauty and glory of humanity. We thank thee for the transfiguring power of love which ripens and ennobles our nature, calling forth the hidden stores of tenderness and strength and overcoming the selfishness of youth by the passion of self-surrender.

"We pray thee to make their love strong, holy, and deathless, that no misunderstandings may fray the bond, and no gray disenchantment of the years may have power to quench the heavenly light that now glows in them. May they early gain wisdom to discern the true values of life, and may no tyranny of fashion and no glamour of cheaper joys filch from them the wholesome peace and inward satisfaction which only loyal love can give.

"Grant them with sober eyes to look beyond these sweet days of friendship to the generations yet to come, and to realize that the home for which they long will be part of the sacred tissue of the body of humanity in which thou art to dwell, that so they may reverence themselves and drink the cup of joy with awe." ¹

¹ "Prayers of the Social Awakening," by Walter Rauschenbusch. Copyright by The Pilgrim Press, Boston. Used by permission.

APPENDIX B

DIFFERENCES BETWEEN MEN AND WOMEN

It is often impossible to tell to what extent the differences between the sexes are due to inheritance and to what extent they are due to environment. This is true of racial, national or caste differences as well as of those of sex. Some authorities feel certain that there are fundamental sex differences due to unchangeable innate factors, while others hold with equal confidence that most of the differences we now find are due solely to differences in the environing factors and in the education of the sexes. The following are a selected group of opinions of various experts.

"A fundamental character of the female sexual attitude is that of passivity, which is a purely natural sexual difference. The part played by the female in courtship is one of apparent antagonism to the aggressiveness of the male, but instead of the seeming inactivity having a repellant force it in reality exerts an attraction that is forceful."

—Malchow, "The Sexual Life," p. 69. The C. V. Mosby Company, St. Louis, publishers.

"The female not only possess complicated organs for building up large ova, and, in the case of viviparous animals, for housing the embryo in her body for some time, but is further endowed with the necessary instincts for hatching the eggs and looking after the young brood, or when the young are born alive, for regulating their environment during the early period of their independent existence. The male in a similar way, is endowed with a strong instinct for seeking out and fertilizing the female—the almost universal law being that the male shall be the seeker, and, furthermore, he is equipped

with many secondary sexual characters which enable him to secure her."

—Campbell, "Differences in the Nervous Organization of Men and Women," p. 33. H. K. Lewis & Co., Ltd., London, publishers.

"The complex sexual apparatus of the female also causes the sexual impulse to be more extensive and more diffused. Instead of having one primary sexual focus as the male, woman has at least three sexual centers—the clitoris, the vaginal passage and the breasts. . . . Women as a rule generally regard the mental aspect of devotion as of greater importance than do men, for they obtain a degree of gratification from actions that are not strictly sexual. . . . The sexual impulse in women shows a very much greater tendency to be periodic than it does in men. It not only is less apt to so frequently occur spontaneously, but this occurrence is markedly related to menstruation."

—Malchow, "The Sexual Life," pp. 70-71.

"It has already been noted as a general rule throughout nature that the male seeks the female and physicians generally believe that men are sexually more active than women, though women's need of reproduction is greater, and celibacy unquestionably impresses the character of women more deeply than that of men. Additional evidence of the greater sexual activity of man is furnished by the overwhelmingly large proportion of the various forms of sexual perversion reported by psychiatrists in the male sex."

—Thomas, "Sex and Society," pp. 28-29. Richard G. Badger, Boston, publisher.

"Love, in a woman, mostly goes from the soul to the senses and often fails to reach them, while in a man, it often goes from the senses to the soul and frequently never reaches that goal. This is, of all the differences between men and women, that which causes most torture to both."

—Quoted from Ellen Key by Paul Popenoe in "Modern Marriage," p. 157.

"It must be confessed that the testimony of anthropologists of the difference in variability of men and women is to be accepted with great caution. As a class they have gone on

the assumption that woman is an inferior creation, and have almost totally neglected to distinguish between the congenital characteristics of women and those acquired as the result of a totally different relation to society on the part of women and men. They have also failed to appreciate the fact that differences from men are not necessarily a point of inferiority, but adaptations to different specialized modes of functioning. But whatever may be the final interpretation of details, I think the evidence is sufficient to establish the following main propositions:

"(1) Man consumes energy more rapidly; woman is more conservative of it.

"(2) The structural variability of man is mainly toward motion; woman's variational tendency is not toward motion, but towards reproduction.

"(3) Man is fitted for feats of strength and bursts of energy; woman has more stability and endurance.

"(4) While woman remains nearer the infantile type, man approaches the senile.

"(5) The extreme variational tendency of man expresses itself in a large percentage of genius, insanity, and idiocy; woman remains more nearly normal."

—"Sex and Society," pp. 50-51.

"We get into the way of regarding women as a whole, as one type of humanity, and men taken as a whole as another type; each with a set of distinct qualities and attributes. This classification is quite arbitrary, based upon what we should like to see in each sex, and by no means upon what really is in men and what really is in women. The habit of regarding men and women as if they represented different types of human psychology is, first of all, incorrect and misleading; it is socially disadvantageous in various ways, and is besides a cause of very much misunderstanding and even unhappiness."

—Bousfield, "Sex and Civilization," pp. 67-68.

By permission of E. P. Dutton & Co., Inc.,
New York, publishers.

In 1884, Dr. Maudsley, a Britisher, wrote of American women: "There are other reasons which go to make up the languid young ladyhood of the American girl. Her childhood is denied the happy out-door sports of her brothers. There

is a resolute shutting out of everything like a noisy romp; the active games and all happy boisterous play, by field or roadside, are not proper to her! She is cased in a cramping dress, so heavy and inconvenient that no boy could wear it for a day without falling into gloomy views of life. All this martyrdom to propriety and fashion tells upon strength and symmetry and the girl reaches womanhood a wreck."

—Henry Maudsley, "Sex in Mind and Education."

"While it is improbable that all the difference of the sexes with regard to physical strength can be attributed to persistent difference in training, it is certain that a large part of the difference is explicable on this ground. The great strength of savage woman and the rapid increase in strength of civilized women wherever systematic physical training has been introduced both show the importance of this factor."

"It will probably be said that this view of the case puts the cart before the horse—that the training and social surroundings of the sexes are different because their natural characteristics are different. It will be said that a boy is encouraged to activity because he is naturally active—that he is given tools instead of a doll because he is naturally more interested in tools than in dolls. But there are many indications that these very interests are socially stimulated. A small boy with an older sister and no brothers is very sure to display an ambition to have dolls. It is in most cases quenched early by ridicule, but it is evident that boys must be taught what occupations are suited to boys. The sorrows of a small girl with brothers because she is not allowed to run and race with the boys and take part in their sports and games have frequently been recounted. If it were really a fundamental difference of instincts and characteristics which determined the difference of training to which the sexes are subjected, it would not be necessary to spend so much effort in making boys and girls follow the lines of conduct proper to their sex."

—H. B. Thompson, "Psychological Norms in Men and Women," pp. 178 and 181. University of Chicago Press, publishers.

"It is rightly said that women are more personal and emotional in their interests than men. Here in fact lie the only

significant psychological differences of sex. These differences are more probably due to early influences and the pressure of a man-made double standard of morals than to innate factors. From the start, the girl is denied opportunities for development which are held open to the boy. Human feeling rather than natural law becomes her guiding principle of life. . . . Sex life is submerged and introverted; and emotionality towards persons who appeal to her is therefore raised to ■ high intensity. . . . All problems are solved for her in advance. All her thoughts and actions are controlled by custom, which in this regard is largely the product of male jealousy."

—Allport, "Social Psychology," p. 345. Houghton Mifflin Company, Boston, publishers.

"No greater fallacy has ever been perpetrated than that women are passive in love and men the active wooers. Indeed, great literature is full of examples which give the lie to its notion. Shakespeare's women appear as anything but passive creatures; Miranda and Juliet have no hesitation in declaring their love and demanding marriage; the Arabian Nights are full of women who are the choosers instead of the chosen. A good modern example is Ann in Bernard Shaw's "Man and Superman." Besides this the courtship customs of many primitive tribes make the women the wooers, while the sexual freedom which they enjoy is the same which in our civilization is the exclusive privilege of the male."

—Beatrice Hinkle in "Psychoanalytic Journal," 1923.

The widespread difference in sex attitudes and customs in different periods of history and in different sections of the world today would make them seem often to be "fashioned." The following illustration shows the difference in fashions between the time of John Winthrop, 1645, and our day:

"Mr. Hopkins, the governor of Harford upon Connecticut, came to Boston, and brought his wife with him, (a godly young woman and of special parts,) who has fallen into ■ sad infirmity, the loss of her understanding and reason which had been growing upon her divers years, by occasion of her giving herself wholly to reading and writing, and had written

many books. Her husband, being very loving and tender of her, was loath to grieve her; but he saw his error, when it was too late. For if she had attended to her household affairs, and such things as belong to women, and not gone out of her way and calling to meddle in such things as are proper for men, whose minds are stronger, etc., she had kept her wits and might have improved them usefully and honorably in the place God had set her."

—Pattee, "Century Readings in American Literature," p. 16.

SEX ANTAGONISM

One of the most interesting aspects of the differences between the sexes is the question as to why there is so much seeming antagonism between them at the same time that they feel great attraction.

"The average man longs for protection and comfort, conscious that he is emotionally the weaker sex. First of all, men possess a feeling of inferiority toward woman, the result of their early relation to the exalted mother. They spent years where this figure of a woman was the supreme power in their lives and this impression never passes. But they cannot live their lives admitting this state of mind and maintain themselves in the interplay of social contacts. Thus to hide this sense of dependence all men create a masquerade of masculine egotism, a pose of superiority and arrogance, which is used as a foil in the treatment of all woman, a manner which most modern women are whimsically familiar with in their male associates."

—Seabury, "Unmasking Our Minds," p. 188. Horace Liveright, Inc., New York, publishers.

"As a result of her subjugation, there gradually developed one of the most far-reaching and enslaving aspects of woman's psychology, the tendency to dissemble, to deceive and to resort to subterfuge. For, as woman's power through motherhood waned, she found there was just one way that she could gain the favor of her lord, and that was through her attraction for him as a purely sexual object in the service of his pleasure. I refer to that prostitution of sexuality indulged in by woman since earliest times for the purpose of

gaining some power for herself and a consideration otherwise denied her. It is impossible for man ever to realize the extent to which this has been carried on by women of all classes from the most respected wife down to the common prostitute of the street. So inherent and general has the tendency become to deceive man in regard to her own sexual feelings that for woman this can be said to be almost second nature.

—Hinkle, "Recreating the Individual," p. 308. Harcourt, Brace and Company, Inc., New York, publishers.

HOW TO TREAT SEX DIFFERENCES

Obviously there is so much confusion as to the physical, mental and emotional differences between men and women that no one can be dogmatic about the matter.

"We have to recognize that our present knowledge of men and women cannot tell us what they might be or what they ought to be, but what they are under the conditions of civilization. By showing us that under varying conditions men and women are, within certain limits, indefinitely modifiable, a precise knowledge of the actual facts of the life of men and women forbids us to dogmatize rigidly concerning the respective spheres of men and women. It is a matter which experience alone can demonstrate in detail. . . .

"The facts are far too complex to enable us to rush hastily to a conclusion as to their significance. The facts, moreover, are so numerous that even when we have ascertained the precise significance of some one fact, we cannot be sure that it is not contradicted by other facts. And so many of the facts are modifiable under a changing environment that in the absence of experience we cannot pronounce definitely regarding the behaviour of either the male or female organism under different conditions. There is but one tribunal whose sentence is final and without appeal. Only Nature can pronounce concerning the legitimacy of social modifications. The sentence may be sterility or death, but no other tribunal, no appeal to common sense will serve instead."

—Havelock Ellis, "Man and Woman," p. 441. The Macmillan Company, New York, publishers.

If we discover that there are certain deep rooted distinguishing characteristics between the sexes, it is the part of wisdom to accept the facts and recognize that this variety enriches human life. If on the other hand, we discover different characteristics in men and women merely because they were brought up differently, we have assurance of the possibility of developing traits more in harmony with that which we desire. It is the answer to this problem which will show at what points equality should mean similarity and at what points specialization.

In conclusion all that can be said is that we are in an age of experimentation and transition. Many things which we thought were definite differences between the sexes have already been proven to be methods of meeting situations which have been worked out through the ages. Miss Follett in her "Creative Experience" says that "coercive power is the curse of the universe; co-active power the enrichment and advancement of every human soul." We are in that stage of development of the sexes where we can look forward to a future full of promise that none can surely predict.

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